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Where Is the New Deal?

THE mind of most people in the United States is made up from the headlines in the newspapers. And if you scan the headlines in almost any newspaper in the country any day, you will get the universal gloomy impression that the New Deal has bogged down, that the President has lost his way, that a Congress overwhelmingly his is wandering about with no direction or leadership, and that generally the country is back where it was two years ago.

Now this would be a false impression. But the New Deal has seen its enemies spring up from all sides, even in its own party. It is true that some of these enemies have been a great help, as was the attack on the President by the United States Chamber of Commerce; nothing could be better calculated to impress on the general mind that the President is on the right track than to have this body against him. But that attack was symptomatic. What was behind it, and what is behind the general impression the press is trying to create that all is lost?

It is not forgotten that the reform part of the New Deal's program is not completed. There remain the Wagner labor-disputes bill to make collective bargaining safe for the worker; the Wheeler-Rayburn bill to curb public-utility holding companies within their proper sphere; the Eccles banking bill, giving the Government a greater share in the running of the Federal Reserve, and the Roosevelt social-security bill. Behind them looms a munitions-control bill. There is a determined and organized effort to stop all this reform legislation or to amend it out of all recognition or into unconstitutionality.

That some legislation along these lines is necessary is apparent to everybody: collective bargaining must be secured; the holding companies must be brought under control where they deal with an electric monopoly; the Federal Reserve must be reformed in the light of past experience; and social security of some kind must be afforded by insurance. Whether all this will be achieved in the precise form of the bills now pending is not a matter of concern for this Review. What is of concern is that the country recover some of the high courage and idealism which it showed a year ago when it determined that our economic life should no longer be a warfare for money between citizens, rich and poor, but an ordered and orderly cooperation for the greatest good of all.

That this no longer exists is shown by the treatment NRA is now receiving from most people. It is true that it attempted too much; that it made many and terrible mistakes; nor was NIRA a perfect piece of legislation. But the idea behind it was right, and it could have been amended and administered in a better way, with a little patience. But it was opposed from within by our two old enemies: ignorance and greed. Neither business nor labor understood that its best interests lay in ordered cooperation, not in unlimited competition. And business and labor alike saw in it just another chance to grab more money at the expense of their neighbors.

We said two years ago that a reconstruction of the social order could not and would not come without a change of mind, not merely by a change of laws. It was the duty of Congress to afford the laws under which this change of mind might operate. But it was the duty of the leaders of our thought, and we count the President himself first among this class, to work with ceaseless vigilance to bring about this change of mind. It was not an overnight job. It was a laborious process of education. If love of the neighbor was dead among us, at least it was still true that good economics is good morals, that when you violate the dictates of morality in business you bring about economic collapse; and that, on the contrary, the only way to secure economic security and prosperity is to obey the laws of social justice. Instead, we have the

condition aptly described by the paragrapher who said of the interests which ran and ruined the land, that "now that the country has been saved, they want it back again."

Federal School Control

FOR nearly seventeen years the danger of Federal control of the local schools has hung over the country. The campaign begun by the introduction of the Smith-Towner bill in October, 1918, has never been allowed to flag. Last Fall, the Smith-Towner plan was adopted as the general topic by the high-school debating leagues, and a list of references, more notable for what it omitted than for what it contained, was prepared by the Federal Office of Education. It has become clear that the advocates of Smith-Townerism, apparently inactive during 1932 and 1933, have once more taken the field. In the recent Federal grants to the schools they see a precious opportunity.

It was with reason that at its convention last month in Chicago, the National Catholic Educational Association again registered its unalterable opposition to any form of Federal contribution or subsidy which "would give to any Federal agency the power to dictate to the States in matters that concern the welfare of American childhood, and the direction of American education." The stand thus taken is that which was assumed by the Association at its meeting in 1919. The reasons which urged the Association to oppose the old Smith-Towner bill, and all its successors, are valid today, and, in some respects, the proponents of the bill are in a more favorable position than they have been for the last decade.

When Washington is pouring out billions, it is inevitable that the public-school system will dip into the roaring stream. The system may dip with impunity, but only as long as the eyes of the controllers are turned on projects which in their view need careful watching. Sooner or later, the local schools will be forced to submit to regulations, and with this submission will be joined the realization that what Washington subsidizes, Washington controls.

The danger to educational freedom is thus very real. In an address last month in New York, Dr. Harold G. Campbell, Superintendent of Schools, asserted that "there is grave question of the advisability of accepting Federal aid" for educational purposes. Dr. Campbell admitted that the schools of the city, at present in receipt of Federal aid to a very limited extent, had not, thus far, been provided with "instructions as to how we shall conduct our schools and educate our children." But he also observed that it is a natural tendency with the granter of funds to accompany the donation with rules for its expenditure, and to refuse further grants, should these rules be disregarded. Dr. Campbell would probably admit the contention set forth in this Review years ago, and repeated times without number, that the Federal Government is obliged to control the funds which it allots, by prescribing the purpose for which they are to be used. Not even the most liberal exponent of the Constitution will contend that the Federal Government is free to donate the money of the public either to individuals or to States for purposes expressed in general terms, and thereafter permit the grantees to use this money without a strict accounting.

The Administration has thus far resisted the creation of a Federal Department of Education, with an annual subsidy to be used for the schools in the States. How long it will be able to maintain this opposition, in face of the millions which, as Dr. Campbell correctly stated, "Congress has *assumed* the right to appropriate," remains to be seen. These appropriations, disguised as "loans," are favorably regarded by many local authorities who fail to understand that the receipt of subsidies may mean the loss of control of their schools. Unfortunately, not all school administrators have the vision of Dr. Campbell.

As on Calvary

DOWN in Texas two weeks ago, two murderers died in the electric chair. "I hope that my ignoble death —get me right, boys, I mean ignoble," said one of them to the newspaper reporters, "will make some atonement to God for my sins." He could make this public reparation, knowing its value in the eyes of God, because with his companion "he had turned to the Catholic Church," reports the Associated Press, "for consolation."

This story is not quoted as a novelty. It is common for men who sit in the shadow of death to turn "to the Catholic Church for consolation." Yet as often as the story is told, it stirs the unthinking to petty comment, and the Pharisee once more thanks God that he is not as other men.

These men do not understand that the Catholic Church, like her Divine Founder, loves the sinner. She hates the sin, but she knows that it is her mission to continue the work of Jesus Christ Who came into this world to save sinners. She seeks them out, and when they turn to God, her arms are open to them. She is not moved to Pharisaic horror. She has no word of censure, for she knows there is joy in Heaven. Her heart, too, is full of gladness, for the sheep that was lost has been found, the son who wasted his sustenance in riotous living has come home

More tender and loving than any mother, she opens all the treasures of her house. She leads him to the saving waters of Baptism, or cleanses him in the tribunal of penance with the Blood shed upon Calvary, and she makes him sit down at the Table of the King. In that last moment when the trembling soul prepares to go forth to meet its God, her minister stands by him, and he takes the poor broken body, reverently making it ready for burial, for it has been signed and sealed by the Sacraments, and has been made a temple of the Holy Ghost. The world scoffs, in its assumption of superior intelligence. But the love of the Church for men, among whom none may say, or, save one, could ever say, he is not a sinner, cannot be exhausted.

It is recorded that the Pharisees condemned Our Lord because He ate with sinners. Drawing their robes more closely lest they be contaminated, they passed by, with

God on their lips and hatred in their hearts. Who is this man, they sneered, when Magdalen washed His feet with her tears and dried them with her hair, that He suffers a sinner to touch Him? But He Who was sinless loved sinners. When the silence of Calvary was broken by the pleading prayer, "Lord, remember me when thou dost come into thy Kingdom," His love could answer with nothing less than the promise of Paradise. For He loved sinners, and loved them to the end.

The world did not understand Christ. It will not understand His Church, as she pleads with the proud and rebellious heart, or bends with infinite pity over the contrite and broken heart of the sinner. But the Church understands. She loves the sinner because no one stands in sorer need of her love. She loves the sinner because only love and forgiveness will open to him the gates of the Kingdom of God. The tenderness of Christ to the Penitent Thief upon Calvary is hers, thanks be to God, forever and ever.

Support Your Private Charities

IN struggling with the problem of how to care for the needy within her gates, the City of New York has encountered many difficulties. Only a few of the difficulties have arisen from a lack of money. Most of them have come from administrative officials too hastily appointed, and from the stiff rules and regulations which hamper all public efforts of this kind. As former-Governor Alfred E. Smith, an expert in all matters pertaining to local government, said in an address on May 5, the investigation which is still going on to new fields of discovery explains how difficult it is "when government steps into the field of helping people, to eliminate waste, confusion, and duplication of effort." "I hate to think what would happen," he added, "if all this work were handed over to the city."

Governor Smith emphasizes a point which too many are forgetting. It has never been possible, and probably never will be, to relinquish to the city and State the work of aiding the needy, and then rest in the security that this work will be well done. Not only do public-relief measures necessitate a high overhead of costs, thus making them a heavy burden on the taxpayer, but there are too many cases of real need which they can hardly be expected to meet. The "genteel poor" are often the most distressed and the most worthy in all the sad army of the poor, and they are usually the last to apply for help. Other cases of need call for a degree of tact and charity which is generally not associated with public agencies of relief. If our relief measures are to be adequate, they must include support of the private charities, which are prepared to provide for needs outside the purpose of public agencies of relief.

The time will never come when, even for social and economic reasons, we can afford to dispense with our Catholic charities. They relieve the public of a burden of taxation, they work in a field usually inaccessible to State agencies, and finally, they give every Catholic an opportunity of practising the virtue of charity. As Cardinal Hayes said some weeks ago at the opening of the annual appeal for his Catholic Charities, our citizens must not think that "the mere payment of taxes relieves them from the obligation of exercising charity toward their neighbor." That great apostle of charity, Ozanam, used to say that we must not rest content with giving money to relieve the poor, but should try to go among them, as Our Lord did, and by our contact with them show our human sympathy. That active ministry may not be possible for all, but it should be kept in mind as an ideal. It will be a sad day for the poor and a worse for us, when all works of charity are turned over to the investigations and card indexes of a public bureau.

Who Pays Taxes?

EVER since government began to tax, rulers have been striving, although at times not very earnestly, to devise a system which will place the burden on those best able to bear it. Thomas Jefferson bore witness that up to his day no one had been able to find that system. Nor has it been found today. In one of his campaign speeches President Roosevelt stated his agreement with Jefferson, and added, "taxes are paid by the sweat of every man who labors."

The case could not be put more neatly. Instead of laboring to devise equitable taxes politicians have for many years been working at schemes of indirect taxation. The purpose of all these schemes is to make people believe that they are not being taxed, for taxes are always unpopular, and politicians fear nothing so much as unpopularity. They have succeeded so well that most of us are under the delusion that only those who possess valuable properties pay taxes. Capitalizing on this delusion, the politicians are able both to lay taxes and to escape the odium that is attached to the tax gatherer. A certain degree of indirect taxation is probably necessary to the smooth and even operation of government, but when the system is carried too far, it leads to and protects extravagance, inefficiency, and waste.

If it is our wish that our governments, Federal, State, and municipal, continue to spend billions for public purposes, needed or factitious, we must be prepared to pay the bill. We must also remember that the bill will not be paid wholly by the rich. As our experience with the income tax has demonstrated, any lawyer worth his salt can drive a coach and four through any tax legislation, and in the end the rich man will probably pay less than his share. As President Roosevelt has said, "taxes are paid by the sweat of every man that labors." We pay taxes in the increased cost of living, for rent, for food, for clothes, for light and heat, for the gasoline that drives our jitney; briefly, in higher prices for all the commodities of life.

The holders of property will, in all probability, remain a minority in this country. It is not likely that they could carry all the burden of taxation, even were they willing, and they are decidedly unwilling. All of us must help.

We do not complain because we must do our part, but when there is question of huge expenditures by the Government, it is well to remember that all this money must be taken by the Government from the pockets of all the people. But the pockets of the very rich are frequently lined with fishhooks. That is why, also generally speaking, an unequal burden falls upon the shoulders of the bulk of the population who by no stretch of the imagination can be pictured as very rich, or even as tolerably comfortable. A generally diffused understanding of the direct and vital relation between taxes and the cost of living, would be a valuable check upon governmental spending.

Note and Comment

Mexicans Still Catholics

FROM Lower California in Mexico comes a touching story of how the people of Tia Juana (of all places!) celebrated Holy Thursday. They had no priest, no Blessed Sacrament. So they picked out a good boy, dressed him in white, sent him with a bodyguard into California to a church there. The boy took the Blessed Sacrament in a pyx, hid it in his blouse, marched back into Mexico between his guards. When he got to the church it was filled, and the repository was smothered in flowers and candles. This new Pancratius laid his Burden on the throne, and all day long the people adored their Saviour. When night fell, the boy took Our Lord back into the United States, where it is not against the law to love Him. From Guadalajara comes another story, not so pathetic, but maybe more significant still. In the University there each student must sign a paper on matriculation that he will cease the practice of religion. Before that, it was a flourishing institution of 900 students; now it has a bare 160, mostly sons of Freemasons and Government officials. The heroic 740 declared unanimously they would rather spend their lives as uneducated laborers than give up their religion. Is not a people like that worth fighting for?

Liquidating Ukrainia

AT the thirteenth Congress of Soviets, on January 17 of this year, according to the Moscow *Pravda*, baldheaded Comrade S. V. Kossior, Polish by race, lifted up his voice in fierce denunciation of the champions of nationalism in Ukrainia. "These are our enemies," he shouted; "we will root them out and we will annihilate them. . . ." "In the years 1933-34 we had to wage a brutal war against them and they are now entirely liquidated." Despite this triumphant cry, nationalism still seems to be alive in Ukrainia. At a meeting of the Central Committee of the USSR in March it was reported that sixty-eight illegal organizations had been discovered in the Ukraine. During the past nine months 174 attacks had been made upon higher officials of the party and of the Government. Among those arrested fifty-three per cent were Komsomol youth. In the meanwhile, cause for Ukrainian dissatisfaction was furnished by the continuance of the government policy of exploitation of the Ukraine for the benefit of the rest of Russia. The Council of National Commissars of the USSR and the Central Committee of the Communist party decreed, according to the Moscow *Izvestiya* of March 15, 1935, that of the 120,000,000 hundredweight of sugar beets to be contracted for by the Government from all the countries of the Soviet Union, 85,240,000, or roughly seventy-five per cent, would be furnished by the Ukraine. At the same time, *Pravda* complained bitterly, on April 3, of the "monstrosities" of nationalist agitation that were being carried on among the students of the University in Dniepropetrovsk, the Pedagogical Institute in Nyezhyn, and other institutions.

Nurses and Birth Control

WE are in receipt of a distressing letter from a Director of Nursing in an important center. "The question that faces Catholic nurses," she avers, "is becoming serious." She suspects that for some years now Catholics are not being considered for positions because of their refusal to urge birth control. The National Organization for Public Health Nursing, she is told, is furthering the movement; a well-known birth controller has just been appointed an assistant director with it. Can Catholic nurses any longer in conscience afford to support it? "I have arrived," says our correspondent sadly, "where I cannot take a mission pledge to do all in my poor power to fight birth control, and at the same time continue my NOPHN membership." In medical schools, she states, the same condition prevails. Adherence to birth-control methods is gradually growing to be a condition of professional acceptance. Many welfare bodies are behind this movement, and yet we see Catholics leaving money in their wills and contributing in life to such bodies. Even the young mother, her nurses report to her, is being ridiculed by her parents and older women for refusing to compromise with evil. She continues: "With a little encouragement from the Bishops and priests of the country, I am sure that there are thousands of Catholic nurses who would withdraw their support from some of these national organizations if they knew the evil that their money supports." The Catholic Hospital Association, of course, and the International Guild of Catholic Nurses, exist for the very purpose of giving strength and united support to those doctors and nurses who are willing to combat the evil.

The McGlynn Exhibit

NO clear explanation seems to be at hand why the work of the Rev. Thomas M. McGlynn, O.P., should have been given only "honorable mention" at the annual exhibit of paintings and sculptures in competition for the Prix de Rome fellowship. The meeting was held during the week of May 13 to 18 at the Grand Central

Galleries, in New York City. Forty painters and twenty-two sculptors competed. The sculptures of this talented young Dominican priest began to attract attention a few years ago, when he created a charming, even if not wholly mature, figure of the Negro lay-brother, the Blessed Martin Porres, O.P. Since then Father McGlynn has studied at the Royal Academy of Fine Arts, Rome, and has made rapid strides. In contrast to the run of work shown at the Grand Central, which is bluntly characterized by Edward Alden Jewell in the New York *Times* for May 15, as "empty, slick, and dull, sometimes rather painfully pretentious," Father McGlynn's productions have won general approval by their fresh and manly vitality. And Mr. Jewell adds his own vote: "One of the best pieces, we may decide, is a small and unassuming bas-relief by the Rev. Thomas McGlynn, O.P." The vitality of McGlynn's work arises not from talent or technical ability alone, but from the fact that he knows his aim, and is determined to reach it. Sculpture, in his philosophy, should express emotion. The strength of the medieval sculptures, harsh as was their treatment of the human form, lay in their ability to portray and thus arouse powerful emotions; and a corresponding inability lies at the root of the deplorable condition of modern religious sculpture. Father McGlynn is determined to hew vigorous strokes in behalf of true Christian art, and his progress, which appears assured, will hearten many a combatant in that field.

Forgery Exposed

A FEARFUL set of plans by which the Jews might come to dominate the world was first published in Russia about 1902 under the title of "The Protocols of the Elders of Zion." They vastly excited the secret police and roused a bloody persecution of the Jews. The fatal document was then translated into Greek, Lithuanian, Hungarian, Spanish, Egyptian, and other languages, awakening fear, resentment, and bitter racial antagonism in many countries. A version in English was published in Boston in 1920, and readers who recall the tremendous excitement caused by Mr. Ford's *Dearborn Independent* articles will also recall the tidal wave of anti-Jewish feeling which swept through the United States at that time. In Germany, a great part of the persecution under Alfred Rosenberg has stemmed from the Protocols. In short, the document supplied anti-Semitics throughout the world with their most potent weapons. But last week a cantonal court in Berne found the Protocols to be a complete fake and declared the Nazis who had published them in Switzerland to be guilty of criminal libel. The presiding justice stated that the document was not the record of the first Zionist Congress in Basel (as had been asserted), but was a forgery "intended to incite popular passion against a portion of the population, and hence calculated to lead to agitation and violence." AMERICA sincerely hopes that this decision will be widely publicized and accepted and that the outrageous calumny of thirty years' standing, productive of so much hatred and suffering, will never again rear its ugly head. The whole interesting story of the Protocols, together with absolute proofs of their unauthenticity, may be found in Herman Bernstein's recent book, "The Truth about 'The Protocols of Zion.'" The volume was reviewed in the issue of AMERICA for March 23 last, and the reviewer, the Rev. L. K. Patterson, S.J., accepted the findings of Mr. Bernstein.

Parade Of Events

THE week's news gave glimpses of the strange, new civilization which is growing up about us. . . . Men are beginning to bite police officers. In New York a police dog catcher was bitten by a sandwich man. Came Dawn, another policeman. The sandwich man bit him too. . . . Aware that his thumb was being chewed, an alert Texas policeman caught a prisoner in the very act. . . . Confusion concerning their duties is spreading among night watchmen. In a New York town a trap was set to catch a persistent robber. The trap caught the night watchman. . . . Uniforms and watch dogs are losing their meaning. Three police uniforms, with men in them, entered a Chicago factory, robbed everything in sight, and sped away in a car marked "Police." . . . A second lieutenant's uniform, with a young man inside it, moved around Brooklyn. Police took both to jail. The young man was learning how to fly by mail, and thought he was a qualified Army aviator. . . . Burglars in Buffalo stole all the watches and then stole the watch dog. . . . Having two rival Chiefs of Police is becoming the vogue in the Middle West. In one town each Chief, a correspondent reported, arrested the other one for impersonating an officer and carrying concealed weapons. . . . An eight-year-old Iowa boy became blasé about tin cans on dogs' tails. Tying cans to a mule's tail would yield deeper excitement, he reasoned. He was right and was taken to the hospital. . . . A nice young man in New Hampshire became engaged to the champion rolling-pin thrower of the State. . . . The greatest threat to world peace now is Abyssinia, observers agreed. It is said she intends to resist when invaded by Italy even though it means another war.

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Father Coughlin and the Banks

WILFRID PARSONS, S.J.

THERE will be no disagreement with me when I say that Father Coughlin puts his banking and currency reforms at the head of his platform. Anybody who listens to him and reads his speeches will not deny it. Last week I quoted him as saying that the Nye-Sweeney banking bill is "the answer to low wages, to unprofitable agricultural pursuits, to unbearable and unpayable debts, to unjust plutocratic profits, to the concentration of wealth in the hands of a few, and to the periodic stagnation of business," which it will be admitted is a fairly complete summary of what is wrong with our present economy. At the National Monetary Conference last year he said: "It is apparent to me that our present difficulties have been brought about as a result solely of our out-of-date monetary system." And he has called private money control "the chief error of capitalism" (February 10). Many quotations could be added to this.

His denunciation of bankers and the banking system have helped to make him famous. He rarely makes a speech without them. For that reason, and for the purposes of this article, which is to search out his principles, I will make a distinction between what he says about the bankers and what about their system. The bankers are fair game for him. Some of them have been greedy; too many gambled; a great many, especially smaller ones, were ignorant; some few criminal. But it is very important to separate this charge from that against the system, for it is obvious that misdeeds and mistakes of those who administer the system cannot of themselves invalidate the system itself. It cannot be said that Father Coughlin, in the heat of his oratory, always makes this separation, and this may make his proposals to abolish the system seem more valid than they are.

What, then, has he against the system? It is immoral for private individuals to have control of money (and, be it remembered once for all, by money he means not only currency and gold but bank credit as well); bank credit itself he calls a fraud, "stage money," "fiction money," "manufactured money," "counterfeit currency," "the interest racket," and many similar terms which would logically lead one to believe that he is for the abolition of credit altogether. He often ridicules the bankers loaning money and then calling it a deposit for the borrower, though, of course, for the banker the word *deposit* merely means his own liability to the depositor; yet on one occasion he said that a deposit "is really what the depositors owe the bankers" (December 30). He cannot, however, really mean, much as he seems to, that credit is itself immoral, for he added that "if the issuance of credit were handled honestly by the bankers, there would be prosperity." But he said that this "if" is a "mountainous word."

He frequently condemns the usual practice of loaning ten times the amount that the banks possess in deposits, which is what he means by manufacturing stage money, which is a "pure fiction." He declares that this money, which was "created out of nothing," must always be returned to the bankers, when due, in "real" currency—which is probably the case, but only in very small amounts—or if that cannot be done, in the houses, farms, factories, etc., which have been put up as security for the loans. I will speak of this again. He accuses the bankers of deliberately bringing on depressions so that they can catch their debtors without currency, and so capture their real wealth. "Do you wonder," he asks, "that depressions have been decreed by bankers?" (December 30).

The purpose of modern banking, he holds, is to create a money scarcity, and this deliberate "money famine" is the outstanding chronic evil of the system. "Contrary to the view of modern banking," he avers, "I do not regard the creation of wealth as an evil. . . . I do not subscribe to the doctrine of purposeful poverty because there is a purposeful scarcity of money" (December 8). The whole cause of our troubles, he often says, is that we have not enough money, and this is the fault of our banking system. When he uses money in this sense he means, of course, currency; for he often belabors the bankers for extending too much credit, so that they can from time to time call in this overextended credit and capture the wealth of the nation. More currency, therefore, becomes the prime object of his reforms. And private banking the object of his attacks.

Hence he has often called for the nationalization of banking and credit. Point 3 says this explicitly, and when expounding this Point on February 10 he said: "By banking I mean the coinage, the printing, the regulation, and the issuance of *all money.*" On December 30, addressing Congress in a speech, he urged: "Recover the people's power over money—currency money and credit money—recapture the powers our forefathers gave you—to coin money and regulate the value thereof—whether that money be currency or credit." Since credit is the principal function of banks, it is obvious that his ultimate aim is national government-owned banking. He opposes the Eccles bill "which still permits the private bankers to own their business, to create check-book money, and demand in repayment currency money or your home or your farm or your business" (February 10). He wants all "counterfeit money manufactured by the banker . . . called out of circulation—his counterfeit currency, his counterfeit check-book money. . . ." "In its place we want United States money predicated upon the wealth of the nation and the need for its use by the people." (What he means by this, we shall see another time.) "It is our program," he said again, "if you will, to put the Government into the banking business insofar as it issues loans for productive purposes at a reasonable rate of interest" (Feb-

ruary 3). He makes only one exception, "the small individual banker," provided he "wishes to loan real United States money instead of manufactured money." Thus he does not want all banks Government owned.

He further claims that private banking with free lending powers has all along been unconstitutional, that it was forbidden by Section 8 of Article I of the Constitution granting Congress the power "to coin money, regulate the value thereof, and of foreign coin, etc." I have, however, been able to find no constitutional authority to support this theory. Private banking has always been allowed, and was before and after the Constitution was adopted. The provision was inserted into the Constitution to take away from the several States the power of issuing coins. It was never intended to affect credit operations.

As a step to his ultimate aim, Father Coughlin has put all his eggs in the basket of the Nye-Sweeney bill, and it is now time to examine its provisions. It was foreshadowed by Points 6, 7, and 8 of the Sixteen. It combines the various theories of Professor Soddy, the eminent English chemist, of Major Douglas' Social Credit Plan, of Prof. Irving Fisher, and some older inflationists.

This bill sets up the Bank of the U. S. A. Its board of directors will be forty-eight persons, elected one from each State, one-sixth of them every second year, for terms of twelve years, and will remain in session for at least nine months of the year. It will elect from its own number an executive board of seven, of which the Secretary of the Treasury and the Comptroller of the Currency will be ex-officio members. It will appoint officials to run the Bank. The Bank of the U. S. A. will abolish the Federal Reserve Board and buy out from national banks their stock in the twelve Federal Reserve Banks, which will become branches of the Bank. It will do a general business of banking and open branches where insufficient banking facilities now exist. It will have sole authority to issue currency, and all other forms of it will be called in. All private banks will be subject to its jurisdiction. Each of these banks must keep with the Bank currency for a full 100 per cent of its demand deposits subject to check, and five per cent of its time deposits. This currency will be created by the Bank's redeeming with it United States bonds from the banks. The credit policies of all banks will be under the Bank through the Comptroller of the Currency. The duty of this bank is to preserve a stable price level.

The first thing to be noticed about this plan is that the Board is representative on a basis not of population but of States: Nevada, with 91,058 people, will have as much to say as New York, with 12,588,066; and on a basis of bank deposits the inequality would be still greater. The richer and more populous States would be snowed under by the poorer and more sparsely settled. Besides an elective Board would be quickly dominated by the two political parties and become the plaything of politics. But the strangest thing about it is that while Father Coughlin insists that money control be "returned" to Congress, the Board would be a separate body, elected and operating completely independently of Congress, although at one place in the bill the Bank is, in passing, called the "agency of Congress," and Congress would have the power to remove a member after impeachment.

For these and other obvious reasons the bill has no chance of passing, in spite of the great power of the "national lobby" at Washington, as Father Coughlin calls his National Union. But the idea and principle of national banking will remain, and it will be well to look into it.

In what I have now to say I am quite prepared to be called a dupe or agent of the bankers. The reasoning is: the bankers are against the proposal; therefore everybody who is against it is a bankers' man. I quite simply deny the consequence.

Everybody admits that banking has been in a shockingly bad condition in this country for generations. The causes can be summed up as ignorance and greed. The gambling spirit which pervades the nation has motivated both lender and borrower. The national banks could escape supervision by securing charters under State laws; and many States, especially in the West, were notoriously liberal in granting charters to small banks. Moreover, if the bankers were willing to over-extend credit, there were always borrowers who were anxious to be over-extended. There was no public opinion supporting a proper banking policy. In this respect, it must be admitted that Father Coughlin's influence would be inestimable, if it were only directed into practical channels.

Suppose we admit that all private bankers have been guilty of the twin sins of stupidity and greed. Is there any guarantee that elected bankers would be any better? We all know, and Father Coughlin himself once admitted it, that the great power the Federal Government is given over the Federal Reserve did not stop the Coolidge inflation; in fact, there is good reason to think that it actually encouraged it, for political purposes. If that power were to be made absolute, with no superior control, does anybody believe that it will be exercised with banking as a primary purpose? There is nothing in our experience to warrant us in that belief. We would have all the old evils of bad banking with a great many new ones besides.

Moreover, let us still consider the political consequences. The real power in this country is among those who pay the campaign funds of the parties. These are the big industrialists. With the power of granting or withholding credit in the hands of the Government, will it not follow that credit will be given to those who contribute, and withheld from those who do not? It is a temptation not to be resisted. A party could stay in forever at that rate; and that is the totalitarian state. Or is this what Father Coughlin really wants? It is certainly the aim of the Socialists, who put national banking as the first plank in their platform, for that very reason.

Let us be clear about this: it is one thing for the Government to extend credit itself and another to control by regulation and supervision those who extend it. Putting in the Government's hands the actual ownership and control of credit is very different from granting proper

Government supervision of those who own and control it. The latter is by far the less dangerous way.

But let us finally waive even that. Granted that it operated as those who advocate it wish it to work. The fundamental error would still remain. This error was not one of currency or credit. The whole of "Quadragesimo Anno" is there to remind us of that. Msgr. John A. Ryan, certainly no bankers' man, and a real good economist, remarks:

> Just how these measures would provide a fundamental remedy for our present economic ills, would put any substantial portion of our 10,000,000 unemployed back to work, has never been intelligently explained by their adherents. . . . What business needs is not more credit but more sales, and this is an industrial not a monetary problem (*Catholic Charities Review*, April, p. 105).

Msgr. Ryan further reminds us, along with Pius XI, that "this depression is fundamentally and almost entirely industrial; it has arisen out of the maladjustment between the production and the distribution and the consumption of wealth. The remedies for it must likewise be industrial; they must abolish these maladjustments."

Msgr. Ryan has a well-earned record for rugged honesty and an unsurpassed economic authority. That is why I have quoted him, rather than utter the same ideas in my own words. Before leaving this subject, let me quote another Catholic sociologist and economist of high standing, Msgr. A. J. Muench, writing in the *Salesianum*, organ of St. Francis Seminary in Wisconsin:

> By dragging the Catholic program of social justice into politics, he [Father Coughlin] is creating for it more than an unusual peril. If it fails in politics, as fail it must with his untenable proposals, people will have their confidence shaken in it to such an extent that the laborious work which Catholic sociologists have done in its behalf in the last five decades will suffer a setback from which it will not recover for many years to come.

With that I leave the banking problem, and pass on next week to the underlying idea of Father Coughlin's system, his money theories.

Catholic Life in Nazi Germany

EDITH FERNBACH

ONE beautiful afternoon last summer I was sitting on a bench in a park near the small German village were I lived. I was admiring the beautiful view of the mountains and enjoying the perfect silence. Suddenly a group of small boys in brown uniforms came out of the woods. They had a commander, a boy of eleven years, and when he commanded "March, March," they marched and marched. They kept step: one-two, one-two, until the commander ordered: "About Face!" More than a hundred times the Hitler boys marched and turned, and when one boy lost step, the commander kicked him.

Most of the ten boys were Protestants, but the twin brothers, Hans and Peter, were Catholics. Their parents kept a small store with all the supplies which school children need. A week before, Hans and Peter had not belonged to the Hitler Youth and had not owned uniforms, but then the teacher had come to see their parents. He said that he would be obliged to send the school children to another store if Hans and Peter did not join their chums. So they did.

After an hour I went to another bench. I had a volume of Goethe with me; I thought I might enjoy him better without the eternal commands "March! March!" One of the boys was Thomas Schmidt, son of a widow whom I knew quite well. They were Catholics who went regularly to Mass, though they had to walk an hour to the nearest church. Mrs. Schmidt had told me that she did not dare to exclude Thomas from the Hitler Youth, since her eldest son was employed in the post office and fully dependent on the postmaster, who was an ardent Nazi. Some weeks before, the postmaster had advised her to subscribe to a Nazi newspaper, and she had done it. She changed her subscription, although for many years she had taken a Catholic paper. Could she risk the possibility of her son losing his position?

Even when the Hitler Youth absorbed Thomas' time on Sunday, she did not protest, though she had always enjoyed a walk after church with her sons, picking berries or mushrooms in the woods. Mrs. Schmidt, being very poor, was very glad to save a little money by picking them. She had been forced to make a financial sacrifice to buy the brown uniform for her youngest son. She also complained that he wore out so many shoes by marching. "People say," she continued in a low voice, "that it's healthful, but my boy is very frail. The other day, he caught a bad cold while exercising in the rain. We called a doctor, and he ordered very expensive medicines. It's terrible, isn't it? I do my utmost to save some pfennigs, and then I have to spend marks for the doctor. I hate them!"

Though Mrs. Schmidt was a simple woman, she was conscious of the existing conflict.

"I am forced to tell lies to Thomas, as I cannot rely on a boy of eleven years. So I never blame the Nazis in his presence. Only when he is asleep, I speak frankly to Fritz, my eldest son, and he has such a fine understanding of my feelings. Never in my life have I felt as strong as now that we are so close to one another; he has become my best friend."

Many other families dare not oppose the Nazi Government at the risk of their very existence and also of their liberty. Everywhere, especially in small places, Nazis are watching closely their neighbors who are under suspicion of not being enthusiastic enough about the present conditions. The Nazi eagerness to denounce other people is so great that the Government issued special orders blaming such denunciations.

Next morning, I had to consult a Catholic doctor in a nearby town. He was very much upset and felt the need of talking to some one.

"Today," he explained, "my daughter Nora, who is, as you know, our only child, is leaving us to go to Switzerland. We had no other choice. Do you know what it means when one's daughter belongs to the Hitler Youth and is a member of the *Bund Deutscher Maedel* (German Girls Association)? It's not so bad that she likes pigtails and medieval dresses, that she feels exclusively German, but it is bad that she scorns her own Faith and wants a German faith. Her group believes that the German gods Odin and Freya are superior to Jesus and Mary. She despises eating fish on Friday and going to Communion. Her mother is worrying about her attitude, and the conflict is harmful to her health. Therefore I have thought it best that she attend a Catholic boarding school in Switzerland. I have always planned for her to study medicine in order to have her as my assistant; at the present moment she is opposed to this idea, because it is, she says, 'against woman's nature.' Maybe she will find out that a university education is not against woman's development."

The doctor took me into his garden. It was a paradise with its wonderful variety of roses. His wife did not enjoy it; she was as pale as death. Her daughter looked at me suspiciously; she had a most unhappy expression on her pretty face. She burst out: "I would rather die than leave *his* picture at home!" I looked at Hitler's picture and imagined that in the international atmosphere of Switzerland the beauty of the Fuehrer would soon vanish. But I sympathized with a mother who had really lived for her child and would suffer immensely from this separation.

This girl is a typical sample of the young people who are so carried away by Nazi eloquence that their parents' influence becomes unimportant. Numerous Catholic families do not know how to meet the dangers of the Nazi movement in their own homes. When I went to see other Catholic friends of mine, I was deeply impressed by their attempts to keep their home free of the Nazi influence. None of their sons was a member of the Hitler Youth. The father spoke frankly:

"We don't like to see our boys drilling and playing soldiers all day. It would be different if there were a Catholic youth association here, but of course we Catholics here are only a minority. We are afraid that by membership in the Hitler Youth our youngsters will become estranged from us. We have a cousin whose sons have introduced a military discipline at home which is simply ridiculous; the parents are not permitted to be one minute late for meals. Robert, who is the leader of a Nazi group, is so conceited about the honor that he neglects his school tasks. If his mother dares to reprimand him, he becomes insolent; women have nothing to say. This is beginning to be serious."

"Even if it were not so serious," the mother declared. "I would not agree. I hate the whole movement because there is no respect of mental power. More than ever I watch the mental and moral development of my children. More than before our family is bound together as a unit. We realize that we must create more happiness for each other. Our relations have deepened. I think if family life doesn't become attractive, there is the danger that the Nazi ideal of the all-powerful state will impress the children. We have become better Catholics than before, because it's now so very important to realize the principles of religion, to exercise much love and tolerance."

These beautiful words were no mere phrases; not only in this home but in many other Catholic homes the family is acknowledged as an institution of greatest value. In times like these, where oppression paralyzes life and movement, the members of the family are joined more intimately with each other. Mothers do their best to create an atmosphere of love, tenderness, confidence, and emotional growth in order to maintain the family unit. Fathers try to make their children immune from these new ideas in order to keep peace in the home.

Of course, conflicts are not always avoidable.

Children, having no understanding of the situation, come home complaining of not having nice uniforms or such an exciting life as their chums. They like the Hitler Youth. Since children are not able to reason properly, the parents look for other helpful ways. Catholic youth organizations are, of course, a very great help to parents at present. The Catholic Youth embraces more than 1,700,000 members and has always been the largest detachment of the German youth movement. Though Baldur von Schirach, the leader of the Nazi youth, laid stress on absorbing the Catholic youth, he did not succeed. According to the Concordat with the Pope the Catholic Church in Germany is given the right to control its religious, charitable, and cultural activities. It is true that Baldur von Schirach did not really renounce control over the Catholic youth, but it is true, too, that Hitler has been less inclined to offend Catholic feelings by violent measures. By the terms of the Concordat the Catholic members of youth associations and sport clubs under state control must be allowed to go to church, and must not be compelled to act against their religious and moral convictions.

It is obvious that in real life boyish leaders of Nazi Youth are often too radical and over-zealous to esteem the articles in the Concordat. There is no guarantee that Catholic members of Nazi associations will really be allowed to fulfil their religious duties in accordance with the education they receive at home. Therefore wherever there is any possibility, faithful Catholic parents prefer to send their children into Catholic youth societies.

The Catholic youth marches, too, but with a different spirit; they like hiking, singing folk songs, playing games, cultivating sportsmanship. The principles ruling the Catholic organizations are not different from those taught at home. The attitude toward poor and unhappy people is the same. Charity is esteemed a religious and human duty, whereas Nazi doctrine declares that "a person physically unable to serve in the army deserves no education and should be considered not as a citizen but merely

as a German subject." Charity in its best sense is without value in a country where hatred is established, hatred between the races, hostility against any critics of the Nazis, and where no attempt is made to get a better understanding of differing opinions. To seek peaceful solutions is not considered patriotic.

About 20,000,000 Catholics live in Germany. Several millions of them showed enough courage on August 19, 1934, to vote against Hitler. More than ever, the German Catholics need the sympathies of the happier American Catholics; they need the help and moral assistance of their co-religionists all over the world. German Catholics, lost in their own country, look to the Catholics in foreign countries to stand with them for their religion.

True Cinderellas

LILLIAN BRAND

THE costly and luxurious articles of women's wear as advertised in newspapers and magazines led Zita to pilfer in the department stores. "After all, life is mostly what you wear," she philosophized to a friend, as she sewed a bunch of flowers on her new straw hat. But the flowers had been stolen from a nearby store, and the police were even now at Zita's door.

"Why, I don't know how I happened to get caught," the girl sobbed on the shoulder of the case worker, who took her to the Good Shepherd home for girls; "I can spot a detective a mile."

To Zita's mind the "sin" was in getting caught. Her whole outlook on life needed changing, for she had not fallen from her ideals because of desperate temptation. She had never had any ideals to fall from.

She had been an uncared-for child, whose father skipped to parts unknown, leaving a penniless mother who did not speak English and seven children, all undernourished and hungry. Zita "snitched" milk and food for her brothers and sisters first, before she started to raid the stores for finery with which to set off her dark, bright eyes and brown curls with a surface gloss of red. She lived with her family on a lot jumbled with wooden shacks, in which the poorest of the city lived.

Zita liked thievery. It was an adventurous and prosperous way to live—until it landed her in the Good Shepherd Home. Here she had the luxury of a white bed, food such as she had never tasted before, and the attractive surroundings of flowers, pictures, and magazines. But the latter only reminded her of the "pretties" she had left on the outside, so she was restless and unhappy. She was used to the freedom of the streets, to a wild, unregulated life, filled with the excitement of the semi-underworld she frequented. To her the Good Shepherd was frightfully dull. What was life unspiced by robberies? She objected violently to living by regulations, to arising at six, going to bed at nine-fifteen. She raved about the horror of the place, and soon had all the girls much excited. She reveled in the chaos she created, so that the only thing to do was to remove her from the group.

But the girl had good intelligence, which for years had been used only in devising and carrying out destructive acts. It was hard for her to adjust herself to the quiet life about her, but finally her outbreaks became less and less frequent, and she missed the thrills of her former life less and less. She became interested in the tasks about her. Upon occasion she toiled like a Trojan.

At first these spurts were followed by gloomy spells of repining about the sameness of life, but as she became more adept in cooking and sewing, she discovered that creative work was really interesting, even more interesting than trying to outwit detectives and policemen. Later she developed an aptitude for caring for the sick, and was given every chance to help the physician and trained nurse in the clinic, doing minor chores and proving to be very helpful. She forgot to repine, for life was not so monotonous when a pale, sick child grew better and began to laugh and smile at her.

After two years Zita left the Home of the Good Shepherd with tears in her eyes. "I was such a nut when I first came," she said. "I thought the place was horrid, and it's wonderful. It's home."

At first Zita sewed for a living, then she found a place as an office girl, and always she saved every cent she could. She didn't even buy silk to make the dainty clothes she loved so well, for now she had a better use for her money. She was saving it so she could train as a nurse.

Finally she had enough money saved, and entered a hospital. She was so diligent and clever that supervisors and doctors combined to give her all the special opportunities possible. She was fast learning to become a competent nurse when the San Francisco earthquake and fire came along, with its trail of injured and dying. Part of the hospital itself was shaken down, patients and even nurses were in hysterics, but not Zita. She was at her post of duty, giving hypodermic injections and first aid. Hours upon hours she worked, seemingly indefatigable. Hours she went without sleep, a heroine who stuck to her work.

Now she is a supervisor in the hospital where she received her training. But even yet she is not spending her money on luxurious clothes, for Zita first cared for her sister until she could earn her own way, and now she is caring for her two younger brothers. Her life seems to be one continual sacrifice for others, but she is happy in her work, happy that she can help others.

Indolent Susie was a plump girl with rosy cheeks, who wanted nothing so much as to escape from the routine of daily toil. A lazy vagabond she was, content to sit by hours in the sunshine of park benches, pilfering

or begging when hunger drove her to it. There were plenty of jobs in those days, but the last thing Susie desired was a chance to work. So she arrived in the Home of the Good Shepherd, sullen and gloomy. She never wasted her energy fighting, or openly defying anyone, but the mental energy she used in trying to avoid work was worthy of a better cause. Her bed was left unmade until she was reprimanded for neglecting it; then under pressure she made it up as sloppily as she dared.

Once, just before some extra tasks in the laundry, she managed to escape, and was brought back more sullen than ever. For many months she had just one ambition: to do nothing at all. But day by day she was urged to her tasks and her school lessons. She was praised for anything done just the least bit better than before. Gradually she settled down to make the best of her surroundings, as all her attempts at escape had been frustrated.

It was a great thing for Susie to be compelled to do some work, for in time she discovered it was not the great curse she had imagined it. Later she learned that work might be really interesting! She discovered cook books, stoves, and the joy of creating something to eat. Susie loved to cook, and became the best cook in the Good Shepherd Home.

Later she took some interest in needle work, and also learned the proper care of the whole house. After a period of two years, she went into the world as a saleswoman. Later she married a young man just starting out in life with his own gas station. The young husband was inclined to be lazy and careless, but Susie's influence kept him working and behaving, until he is now fairly successful.

Susie is the mother of three boys, who certainly keep her busy. She struggles to keep them clean in spite of their natural desire for dirt. She keeps her home surprisingly clean, considering the boys, whom she has interested in a vegetable and flower garden. Flowers in her home and outside, and an ice box filled with appetizing dainties, show she has never gone back to the indolent Susie stage—especially when one considers how much three growing boys can eat!

Tall, thin Mona, her face illuminated by her dark, pathetic eyes, came to the Home of the Good Shepherd of her own free will. She was not sent in by the courts, for she had violated none of the social laws.

She was an orphan, with an excellent record in the orphanage in which she had been raised. Being a friendly girl, with a very natural longing for companionship when she was so alone in the world, Mona married young, with dreams of hope and romance. Young as she was, Mona knew how to keep her tiny flat very neat and pretty. She did not know a great deal about cooking, but with a bride's cook book managed to serve tempting meals. She was very happy for a few weeks. Then her husband took to drinking, and the habit grew on him rapidly.

At first he was only sullen and morose, coming home long after the little dinner Mona had worked so hard over was spoiled. Mona cried herself to sleep many a night. Then her husband struck her! Rapidly matters went from bad to worse. The brutish husband seemed to feel that his wife was like a football, to be kicked when this pleased his fancy. He became so cruel that his own sister stepped in to protect Mona. All she got was a cursing for her pains, and orders to "mind your own business."

Mona's sister-in-law knew that Mona must be taken away from the drunken brute, and as the Home of the Good Shepherd was the only shelter of which she knew, she brought the girl here. When Mona first arrived one eye was bruised and her neck cut, due to her husband's unkind treatment.

Joyfully Mona adapted herself to the work and play of the institution. She did well in everything, but shone in the schoolroom. Mona was the scholar of the institution. She was also very successful in passing her knowledge on, and helped the teacher greatly by coaching backward students.

In the peace and quiet of her surroundings, Mona blossomed into a beauty. The marks of her husband's ill-treatment left her, she took on weight, and roses appeared in her wan cheeks, enhancing the loveliness of her dark eyes and chestnut hair. Mona was so thankful not to be mistreated that she was most careful not to cause any trouble, either to the other girls or to the Sisters. Three times during her stay she was sent away to bury dead relatives, including her husband. She always returned alone, delighted to be back, for she had no home other than that of the Good Shepherd.

Talented and intelligent, Mona took every advantage offered to her by her new surroundings. She was diligent in everything, but her greatest interest was her commercial work. She went as far into it as the Good Shepherd school could take her. Upon leaving she went to work in a large real estate office. Evenings she continued her commercial work in night schools.

Alert and courteous, always attentive to her work, Mona made herself indispensable to her employers, and in the end became one of the highest-paid employes in the chain of realty offices for which she worked. Through her work she met a gentleman who owned a large plantation in the South. For two such dignified people, the courtship was a whirlwind affair, and Mona left the realty business to become the mistress of a large Southern mansion. She has two children. The last letter from her states that her oldest daughter is an honor student in the university.

The Sisters of the Good Shepherd, who work so faithfully to transform the lives of the girls given into their care, are a cloistered community. In addition to the three vows taken by all Religious congregations, they take a fourth vow to dedicate their lives to the service of delinquent girls and young women. Many of the girls are sent to them by the Juvenile Court authorities in the community, or by parents or guardians. A few come of their own volition, seeking help when they are in deep trouble.

Every girl is given individual thought and care. The Sisters maintain on their staff an experienced social work-

er, who helps to establish sympathetic relations with the girl. Her heredity, environment, and all the tangled circumstances of a girl's life are quietly and delicately learned and studied. She is given a thorough mental and physical examination, so that the Sisters may best know how to help her and equip her to face the world.

All races, creeds, and colors are welcome. The Sisters give the girls spiritual aid and training, but educational, recreational, and medical care also help to rehabilitate those who find shelter in the Home of the Good Shepherd.

Education

Another Little Difficulty

EDWARD D. REYNOLDS, S.J.

IN a world full of contradictions probably the least disturbing is the contradiction between his theory and the classical practice that faces the teacher of English composition. It might then safely be brought forward for discussion; it will not be the last straw of trouble that will break the back of a burdened world; it may even recall pleasantly to some the innocent heart searchings of their school days. The discussion of it may be a very useful service—draw to the surface that complex of fear which, so long buried in their subconscious, has given that harried, troubled, self-apologetic look to teachers of composition. If it were only realized for what it is, would not the teachers make peace with their own souls by a courageous stand for the eternal rightness of theory and the everlasting wrongness, or at least imperfection, of even classical practice?

On the one hand, the science, or art, of rhetoric offers some directions for the production of a crystal-clear prose. It really does this; it presents them, few in number and easily apprehended in spite of much unnecessary bother over subdividing them and reconsidering them under a multitude of aspects. It tells the writer to write about one person or thing or idea, and only one, in a given paragraph or article; it tells him to say one thing about his subject and nothing else. It tells him then to explain what he has just asserted in a few statements; to add to these in a subsidiary way anything necessary to explain them in their relation to the main thought. It reminds the writer that the grammatical structure of the language out of words, phrases, clauses, and sentences is the necessary form for his hierarchy of subordinate and leading ideas. It directs him never to let the subject of his thought get out of the focus of his attention amid all the predication and explanation. With these surely few and simple directions the art of rhetoric teaches the writer how to handle the most complex thought and allows him, one would think, no excuse for obscurity.

But the leading practictioners seem serenely unaware how much easier it would be for their audiences were they to follow these directions. They do not indeed as a rule wrap themselves in impenetrable fogs through which we can discern no features of their thought. But so frequently their intention, the thought they seek to impose on us, is not definitely formulated, and only from the whole succession of somewhat haphazard statements can we infer, or perhaps only guess at, what they want to say. Moreover, so well have they accustomed us to guessing their intentions and to accepting gratefully the occasional clear idea that we do not realize how very irresponsible to us they really are.

So at times does Newman, the master, with us. He gives us an agreeable sensation of dancing to bewitching music, of the poetry of motion, a step forward, another back, and round and round; he leaves us delighted, but bewildered and a little dizzy. Where has he directed us to go when he begins the tune of a new paragraph? And where are we when he finishes? In the same place? And where have we been in the meanwhile? When he finishes we must ask ourselves just what he meant to say and when was the argument, step by step, by which he led us to it? He may charm the reader who pauses not to ask such questions and who will in his delight say that such a master never wrote in English, but he can bewilder the teacher and the pupil who must stop to analyze.

And what is the upshot of this contradiction between writing theory and practice? Well, for the teacher it is the pain of knowing that there is such a contradiction and that reconciliation seems impossible. He would so much like to live in a world of letters where he could expound his theory without fear of contradiction; he would be happy to know that when he comes to illustrate it from the best writers they will support him and his theory and will not let him down before his class by ignoring his rules. He would not like to appear to be talking through his hat. And yet the teacher knows that this cannot be; that if he takes up Newman, or Arnold, or Pater, and allows the chance ruffling of pages to dictate the choice of his illustrative material that nine times out of ten he will be let down very hard. In all probability he will enter upon a painful half-hour of frantic search and debate and doubt just what the writer meant to say and what was his main argument for it. The teacher then is likely to compromise with his principles. Better men than he, he knows his class to believe, take his theories with a large grain of salt; why then should he hold out against a Newman or a Brisbane? He compromises therefore; he admits that these rules of his are only broad suggestions, better perhaps in their use than in their disuse, but by no means absolutes and indispensable guides. Perhaps, he will say, Newman is a bit vague in this paragraph, but who is he, a mere teacher, to suggest that Newman himself did not know just what he meant to say?

But there is another course open to the teacher of rhetoric. He might take courage to pull down some of these idols with feet of clay and revolt from his humble subserviency to the "practice of the best speakers and writers." Instead of apologetically trying to reconcile the traditional principles to their practice, he might boldly hale them to his little court and judge them courageously by the immutable constitution and everlasting principles of his art. Such was the way of the Scotch reviewers with

the English Bards, and, if their verdict did not meet with the approval of a century which acknowledged no principles in art, they may yet be vindicated by a generation that is rising up against Romanticism and Naturalism and an amorphous philosophy of art.

The teacher may reasonably then take his stand on the immutability and eternal rightness of the principles he teaches; they are not mere suggestions to be offered timidly and to be rejected with a condescending smile; they are simply enunciations of the very laws of nature and of the operations of the mind which never change and which are antecedent to the practice of every writer, whether genius or hack. It is a condition of intelligibility that the narrow focus of attention must be trained on the one subject of all that is to be said. It is a law of thought itself that if one man is to be understood by another he must make plain the bearings of his several ideas on a common proposition and that he cannot spill them out in any fashion to have their common meaning guessed at. It is in the very nature of language that principal and subordinate elements of structure exist only to reflect a corresponding hierarchy of ideas, and that no style which affects a multitude of brief, "nervous" assertions can reflect anything but an untrained mind.

So might the teacher put off that harried, troubled, apologetic countenance and make peace in his soul by recognizing that the responsibility for the divergence between writing theory and practice is not his but the writers'. Let him judge the recalcitrant writer without fear and without compromise; let him even hint that the master Newman sometimes did not quite know his own mind. The teacher might happily think this over, even though the crisis in the West and the New Deal are so much more important.

Sociology

The Screaming Eagle

ARTHUR E. GLEASON, S.J.

THE pretty Blue Eagle that once perched so proudly on the shoulders of its foster father, Gen. Hugh Johnson, is becoming an anemic fowl wearing the scars of battles lost. But another, an older, eagle sits atop the American flag, untouched by the slings and arrows of timely criticism. The chief caretaker of this emblematic bird, Franklin D. Roosevelt by name, has welcomed opinions about his charge, and, thus invited, I dip my pen into the ink of observation and point to wounds on the Eagle's body social.

Since the jingoistic days of '98 all and sundry remarks questioning the unsurpassable greatness of our imperial Republic were met with public anathema. In these latter days, however, a change has come over the patriotic skies. National greatness, it seems, can have weak spots; national ills may need remedies. The people have come to learn the quenchless greed of international business, especially in banking, oil, and arms. Honest authors have exposed the rapacity and politics that motivated our war against Mexico in the days of Polk; they have uncovered the corruption and hate of the Reconstruction under Grant. Fair-minded historians chronicle the jingoism and the "yellow-press" pressure that urged McKinley and the country into a doubtfully justified war with Spain, a brief war of four months that is still costing us $110,000,000 every year. The scandals of the Harding (and Coolidge) régime were ugly blots on the Cabinet. We have learned—and through a capitalistic press at that—how the American doughboy fought and died to safeguard Morgan's foreign investments and to enrich the du Ponts and their compatriots.

Patriotism is less blind nowadays than it was fifteen years ago. And being less blind we can see and record, without fear of losing caste, evils that sorely afflict our proud Eagle. In fact, those who would brand as unpatriotic any shafts of criticism aimed at the screaming eagle are advocating a policy of spare the pen and spoil the nation. Instead of sparing the pen, I shall use it to set down a few facts about our sick country and compare some pertinent figures with those of a neighbor.

All cartographers put the north on top of their maps, and so Canada is geographically above us. But is the Dominion superior in more realistic ways? An answer may be discovered by prying among a few dull statistics on some social and economic conditions prevailing in the two countries.

First, the integrity and growth of the family is of paramount importance to the life of a nation, for the family is the very backbone of human society. Yet under our lax American laws during the year 1931 this precious backbone was broken no less than 183,664 times. While we were wantonly tearing apart "those whom God has joined together," Canada, with a population of more than 10,000,000, granted but 692 divorces. Comparisons are said to be odious. In this comparison assuredly we get the odium. One of every five marriage ventures floated in this country is wrecked on the rocks of divorce. South Carolina is the only State in the Union without divorce spots on its wedding garments. In this community the sanctity of matrimony is duly respected, and for this South Carolina deserves the respect of the nation. Not so Nevada, whose infamous record is 1.8 marriages to each divorce. Reno's effort to destroy the American home is now being supplemented by the divorce mill at Juarez, Mexico, a money-making institution that has mailed our citizens 2,500 decrees in one year. Above the northern border we find Quebec, a predominantly Catholic province of approximately 3,000,000 people, contributing but

thirty-nine divorces to Canada's total in 1931, and only twenty-four the following year. Mostly Catholic Quebec grants sixty-three divorces in two consecutive years. Proportionally we should have had less than three thousand but our courts actually issued 344,000 decrees. Even better than Quebec's splendid showing is that of Prince Edward's Isle, where there has been but one divorce among its 88,000 inhabitants since 1914. Obviously, then, the backbone of human society is much safer in Canada than in the United States. The Maple Leaf protects its families better than the Eagle.

Finding family unity immeasurably safer above the border, we ask: how about personal life? In this fairly important matter of losing one's life the comparative figures are, to say the least, breath taking. Among Canada's ten and a half millions there were in 1930 a grand total of seventeen murders, and in 1933 forty-three persons were tried for murder and over half found guilty. Since our population is roughly twelve times as great, we should have had somewhat over 500 murders annually. But woe is us! The Crime Commission estimates 12,000 murders were committed in the States last year, and the actual number in 1933 was 12,123. What a crime record! What a commentary on personal security! Catholic Quebec witnesses *nine* murders; pagan America has over 12,000 in a single year and repeats the slaughter the next year. In one year our prison gates closed upon 3,873 citizens found guilty of murder, and this despite our rotten legal machinery and our amazingly low percentage of jury convictions. That same year, 1933, 500 more men went to the pen convicted for rape. Such a record should make the Eagle scream, but not in pride.

Rivaling Canada's one and only kidnapping case, stands her marvelous record of one gang crime. And as in the Labatt case, punishment was swift to overtake the guilty. Eleven years ago gangsters held up an armored truck of the Canadian National Bank and killed a bank messenger. This was in April, 1924. By the middle of May the entire gang had been rounded up, trials held and all but one convicted. The case was appealed, heard, and convictions sustained before November of the same year. The result: not a gang crime in eastern Canada since.

Having found both family and personal life evidently safer in Canada than at home, our attention is next directed towards a striking contrast in industrial life. During 1933 the total number of strikes and lockouts in continental United States was 1,562, involving 774,763 workers. These workers, who found the strike their only weapon in fighting capital, lost 13,355,758 days of needed work. Luckily the losses caused by strikes are not all on one side. In one year for which figures are available the loss in wages on account of strikes was $725,000,000, but these strikes cost industry over $1,250,000,000. Such tremendous losses prove what a costly means strikes are to settle industrial disputes. Although according to the author of a recent book on labor not a single major strike has been won by organized labor since the NIRA became law; and although labor lost millions of working days in 1933, nevertheless 1934 witnessed an even greater number of strikes, 1,636. Three thousand and more strikes in two years. And in Canada—? In the last twenty-seven years there have been less than 4,000 in all Canada, and of this number only thirty-eight were not averted or speedily ended through the operation of the Industrial Disputes Investigation Act.

And what of our money? Much of our fluid wealth is ordinarily committed to the tender mercies of wise bankers. A statistical peep, then, at its safekeeping. Between January, 1930, and March, 1933, apparently strong banks collapsed with dismaying frequency. Treasured savings entrusted to the massive vaults and to the legitimate uses of banks had been sinfully risked and lost. In these years depositors lost millions in 6,704 bank failures. Look across the boundary. Not a single depositor in Canadian banks lost a nickel, for there has not been one failure in the whole of Canada since 1923. Once again the contrast is a sad one, and for many a man the American account has been disastrously expensive. When one country suffers over 5,400 bank suspensions in one year (1921-22), while a neighbor has just one failure in twelve years, we would reasonably expect a speedy adoption of that neighbor's better banking methods and safer supervision.

Statistics make poor reading, but if the boastful American Eagle would cock his proverbially sharp eye upon the facts of life, domestic, personal, industrial, and financial, first on Canada and then on his own backyard, he should profit by the comparative view. Recognition of our social diseases, let us hope, will be followed by curative measures.

With Scrip and Staff

CULTURAL propaganda that emanates from the present regime in Mexico and from the admirers of this regime rests upon one major assumption: that the Catholic Church is by nature imperialistic. The Protestant mind, that has been trained to look upon Catholicism as moulded in the spirit of imperial Rome, takes kindly to the picture of Catholicism as moulded in the image of imperial Spain. The historical fact that the imperialism of Spain's great monarch, Philip II, nearly brought him to a rupture with the universal Church does not appear to weigh for such mentalities.

The question of the Church's attitude is taken seriously by the nations of the East, for Governmental imperialism intimately concerns them. Writing for people in India, Father Vincent McNabb, O.P., in the *New Review* for February, 1935, proposes an unusual aspect of the question when he says that at the discovery of America " for the first time in the history of the world nations with a paramount religious belief came into relation with weaker nations."

The Church, he explains, had grown up within the Roman Empire.

It is a significant fact that if we except the apostolate of St. Thomas to a narrow part of India, the expansion of the Church for some fifteen hundred years was practically within the frontiers of the Roman Empire, or at least of the Roman Imperial influence.

The date 1492 has the character of a Divine tragedy. The year that saw the most Catholic and most warlike country, Spain, delivered from a centuries-old foreign occupation also saw a new world of weakly organized peoples who had never heard the roar of cannon or the chanting of the Credo.

Spain's historic warfares, as well as the material and mechanical advantages of the Spaniards over the Indians tended "to produce a feeling of superiority on one side, even when it produced no feeling of inferiority on the other." It was here that the Church came to the rescue by her championship of the rights of man and her vindication of the human dignity of conquered races, taught, Father McNabb points out, in the works of the great Dominican, Francis de Victoria, and illustrated in the works of Spain's infinitely devoted and human-minded missionaries.

IF men like Victoria, Ximenes, and others four centuries ago felt it their duty to disassociate themselves from the imperialistic scheme, how much more the need of the Church today to stand clear of any such imputation! The Congregation of the Propagation of the Faith, writing to Archbishop Costantini, former Delegate Apostolic to China, on July 15, 1932, states clearly: "In fact, the Catholic Church, as Your Excellency observes, never has imperialistic aims, and it respects all that is good in whatever civilization."

The occasion of this pronouncement was Msgr. Costantini's memorandum to the Congregation on the subject of Christian art in China, in which he had become deeply interested, and which he felt bound to encourage, for the sake of putting the Church in the proper light before the Chinese. This document of Propaganda, says Msgr. Costantini in his article on "Missionary Art" in the most recent issue of *Liturgical Art*, "settles the question of the principles of missionary art. And the same holds good, we think, for India and Japan and in general for all countries of ancient civilization which have an art of their own." Says the Congregation:

As it would be strange and ridiculous for the Chinese to pretend to impose their traditional architecture and painting upon Europe, so it would be no less strange and out of place to introduce into China the forms, however excellent they may be, of Western or classic art.

A considerable number of objections have been raised against this doctrine by missionaries and others, all of which are examined and refuted in the article mentioned. Even primitive peoples, he points out, have developed a surprising skill and taste in the crafts that can be used for ecclesiastical furnishings. Those interested in this topic will find abundant materials for study and edification in the other articles in this same issue of the magazine, dealing with Christian art in different mission lands.

THAT a Catholic missionary 350 years ago could enter a strange and cultured land not as a *conquistador*, but as the lowly apostle of the Most High, could speak in terms understood by his hearers and win acceptance for his message, is illustrated by a hitherto unpublished Chinese document, the original text of the "Catholic Doctrine," composed by Father Matthew Ricci, S.J., in 1584, and recently translated for the *Civiltà Cattolica* by Father Pasquale d'Elia, S.J. "In a few clear words," says D'Elia, "all in the Chinese taste and style, he treats of the existence of God, of His attributes, of Creation, the obligation of worshiping God," etc. Contrary to some of the reports that were later circulated about Father Ricci, some of which have persisted down to our own day, he did not gloss over these parts of Christian doctrine which were "hard sayings" to the Chinese, as they were to the Jews and Greeks of old: the doctrine of the Cross, of original sin, Judgment, and the Resurrection, though he left some of the more intricate teachings, such as that of the Church and the Communion of Saints, for later occasions.

As a sample of his style:

By good fortune, the Lord of Heaven (God) through His mercy had compassion upon the sorrows of mankind in this earthly prison, and chose a maiden who was then fifteen years old, who without a husband, conceived of herself [the intervention of the Holy Ghost was reserved for later exposition], and after nine months sent into the world (a son) called Gesu—a European word which means in Chinese: Universal Saviour of the men of the world.

Gesu did many good works, and cured many men of the world. . . . He spread and revealed the Gospel and became Master of many disciples.

Ricci was at great pains to explain to the Chinese that it was merely the fact that they lived so many *li* away from Europe that their distinguished, honored, and learned personages had not heard that message which he, humble priest and admirer of their works, was venturing to bring to them, in order to save them from the earth prison (Hell), and so enable them to reach the Heavenly Hall.

Today, after the lapse of centuries, we are learning again to appreciate the wisdom of those early missionaries.

THE PILGRIM.

The Facts Behind Economics

Farmers.—It is widely believed that many thousands of people who are without hope in the cities, go to the farms in search for better working and living opportunities. But that was not the case last year when nearly 1,000,000 persons left farms for the city, while less than 800,000 people went to farms. Improved economic conditions may have something to do with this trend from farm to city; it is also likely that the drought and dust storms, as well as crop restrictions, may have accelerated the migration of farmers.

In spite of this trend toward the city, the farm population last year was larger by 1,250,000 than in 1920, and larger by 2,250,000 than in 1930. The reason why farm population is constantly growing, and why city population is constantly dwindling, may be found in the fact that the excess of births over deaths on the farms

in 1934 gave a net rural increase of 270,000. This steady growth creates problems which reach far beyond the purely economic aspect of land distribution and crop raising. As the number of farmers increases, so increases the problem of how to feed them. Paradoxically as it may sound, there are nearly a million farmers who cannot make their own living. The current census shows that there are 6,273,123 farms in 2,822 out of 3,071 counties in the United States. Five years ago, there were only 5,727,538 farms in the same counties.

Of the nearly 1,000,000 farm families on relief, 350,000 are in the drought area, 100,000 are living in cities, while the remaining 550,000 families are in the non-drought area. It is estimated that of these families about 130,000 can be rehabilitated without cost through advisory services; about 430,000 can probably be rehabilitated without involving purchase of land. But approximately 440,000 families, including the 100,000 on city relief rolls, must be moved. The total cost of rehabilitation is estimated at $1,650,000,000. It is seen that increasingly difficult problems of a social nature are caused by the steady growth of the farm population.

Business vs. Government.—The recent blast set off by the United States Chamber of Commerce against the New Deal may be traced back directly to the fact that Federal Government expenditures since 1933 have been out of proportion as far as the volume of industrial production is concerned. In other words, governmental expenditures have grown beyond the ability of business to cover them. A comparison between governmental spending and industrial production reveals that in 1933 the former increased 53 per cent, whereas production gained only 19 per cent. In the following year, governmental expenditures rose to 102 per cent over the beginning of 1933, to come down by the end of 1934 to an 83-per-cent increase. In contrast, industrial production was at the end of last year only 24 per cent above its level in January, 1933. In the first quarter of 1935, governmental expenditures were but 36 per cent above the first quarter of 1933, and for the first time in this two-year period, industrial production was ahead, with a gain of 43 per cent over January, 1933. So it would seem that the captains of industry could have picked a much better argument for their particular aims at any time during the last two years when governmental expenditures and industrial production were so far apart, than they can right now when production is proportionately ahead of the governmental budget, according to these percentages.

Foreign Records.—Generally, the United States is considered not only the country of tremendous and, in fact, unlimited possibilities but also the proud record holder in many widely different fields and endeavors. That this is not always the case, may be attested by the following facts:

Canadians make more 'phone calls than any other people in the world. The number of telephone conversations for every man, woman, and child in 1933, in the following countries, was:

Canada	214
United States	191
Denmark	159
Sweden	137

This is one field where Uncle Sam does not hold the record. There are others. Betting on horse racing runs into billions of dollars all over the world. But whereas in Great Britain the annual amount runs to at least $1,115,000,000, legal race-track betting in the United States last year amounted to a meager $300,000,000, or a bit over 25 per cent, running a poor second. France is not far from the leading position. In a recent boom year, the pari-mutuel turnover at leading French race courses amounted to 1,500,000,000 francs, an imposing figure. Of course, it must be admitted that the Irish sweepstakes probably exert considerable influence in boosting the British total. On the other hand, if all the illegal betting in the United States were included, the American gambling fraternity may come within reach of the billion dollar mark. Nevertheless, the official figures hand the laurel wreath to John Bull.

When it comes to the unmarried men and women in the world, first place once more goes across the Atlantic, this time to Ireland. Of the women between 25 and 30 years of age, not less than 62 per cent were unmarried at the last census, as compared to 41 per cent in England, and only 23 per cent in the United States. Similarly, the percentage of unmarried men of all ages was 80 in Ireland, as against 45 in England, and 39 in America. However, after all is said and done, it may be possible for America to claim another record, namely, that of the smallest number of unmarried men and women of any country in the world.

GERHARD HIRSCHFELD.

KYRIELLE FOR MAY DAY

Bring roses white with blue forget-me-nots
And weave them into wreaths and true-love knots,
To lay before the feet so sweet and small
Of Maiden Mary, Mother of us all.

For now her month is coming into bloom,
And life breaks singing from its wintry tomb,
Hailing her Queen in cottage, church and hall,
The Maiden Mary, Mother of us all.

From myriad daughters of our wounded earth
God singled her to compass His own birth:
She smiled above Him in the oxen's stall,
The Maiden Mary, Mother of us all.

And at the last, when hate had done its worst,
He saw her eyes, as He had seen them first,
Yearning with love beneath His gibbet tall—
The Maiden Mary, Mother of us all.

Not far away she grows, nor ever old,
But rests the Shepherdess of her Son's fold;
Coaxing us home after each piteous fall,
The Maiden Mary, Mother of us all.

Let us put fear away and claim compassion—
Gently she begs the bright gifts of His Passion.
In joy, confusion, heartbreak, let us call
To Maiden Mary, Mother of us all!

KATHERINE BREGY.

Dramatics

Current Drama and Comedy

ELIZABETH JORDAN, D.LITT.

THE hardest working actor of New York's Spring dramatic season is Hal Conklin. He plays the role of the corpse in Pierre de Reeder's production, "If a Body," at the Biltmore Theater. The attentive audience sees Mr. Conklin murdered within the first five minutes of the play's action. It sees his body hidden in a closet. In the play's subsequent scenes that body becomes by far the most active object in our current drama. It falls out of the closet; it is thrown from a window; it slithers into a room through a window on the floor below; it is hidden in a trunk and conveyed to the cellar of the house in which all these incidents take place; it is removed from the trunk and dumped into a coal bin; more coal is thrown upon it to conceal it; it is almost shoveled into a red-hot waiting furnace; it is restored to its original hiding place, the closet, and topples out again. In each of these appearances it is a little more waxy, a little greener in facial tint. Rigor mortis, however, does not set in. It is well it doesn't. That body needs to be completely relaxed to withstand all the rough handling it receives. Hysterical young women shriek over its reappearances and clutch the arms of their brave escorts. A thrilling time "is had by one and all."

Incidentally the hard-working Mr. Conklin is surrounded by an excellent company whose members are given some good lines and dramatic situations. The entire action of the play takes place within two hours. The characters are the recognizable ones of melodrama: a Chinese servant, several gangsters, their girls, a young business man who is stealing from his firm, his loyal wife, endangered by the criminals he has brought her among. The authors being Edward Knoblock and George Rosener, the characterization is good. At least one woman in the cast, Marie Hartman, does some conspiciously fine acting. But the real star of "If a Body" is the body itself. There are moments when one suspects that it is a manikin with a wax head. It never is. It's always Mr. Conklin.

A very different style of melodrama, and one that gives every promise of remaining with us all summer, is "Kind Lady," in which Potter and Haight are starring Grace George at the Booth Theater. Rarely in the history of the stage have we seen such subtle directing and acting as this play offers us. Handled with less perfection it might not have lasted a week. As it is, through the acting of Miss George and her leading man, Henry Daniel, and the inspired direction of H. C. Potter, who has avoided all the pitfalls most directors would have fallen into, we are given a masterpiece that haunts us for days after we have seen it.

The plot is taken from a story by Hugh Walpole. The "Kind Lady" (Miss George) is a rich English spinster living with two women servants in a fine old house in London. She goes out little, sees few friends, and has one of the finest private art collections in England. One Christmas Eve she takes into her home and feeds a young man supposedly starving at her door. He reveals that his wife and child are outside, also starving. His wife (apparently unconscious) is brought into the house with her baby, and put to bed. At the direction of his hostess the young man hustles out into the night and brings in a doctor, who proves to be the third member of a gang. For the "Kind Lady" is now a prisoner in her own home, surrounded by these criminals. Three more of their associates, a husband, wife, and a half-grown abnormal girl, gain admission to the house under the pretext of visiting the sick woman. The scene in which "The Lady" at last realizes the character of her guests is by far the most thrilling and macabre of this dramatic season. The supposed sick wife, a lunatic criminal, comes down from her bed in her nightgown and joins the ghastly dance in which the gangsters celebrate their success in frightening away the two servants and getting full possession of the house and its mistress.

The Lady remains their helpless prisoner for almost three years. During this time they sell off and pocket the proceeds of her priceless collection of pictures. One of them poses as her butler; one of the women as her trained nurse. She is represented to the outside world as a victim of nervous exhaustion, unable to receive any visitors, and who has put all her affairs into the hands of the leader of the gang, supposedly her friend and business representative.

Throughout the progress of the play no harsh word or action is directed toward the unwilling hostess. Her heart is weak. She has a serious attack on the discovery of her position. The criminals have no wish to kill her off. Dead, she would be useless to them. The leader, a man of education and worldly manner, treats her with soft courtesy. The "trained nurse," who is a constant guard over her, addresses her with tender endearments. Relatives and friends who succeed in entering the house to inquire about her condition are finally told that she has been taken abroad for a "cure." Mail is supposedly "forwarded," but it is never answered. At last a picture dealer, who comes to look at the works of art before buying, is left alone in the drawing room for a few moments. The Lady appeals to him, tells her story, gives him a letter to a friend who will come to her aid. The dealer thinks she is insane and hands the letter to her keepers. The groan with which this action is received by the tense audience is a high tribute to the acting.

A year passes before "The Lady" has another such chance. Then a banker comes to talk business with her supposed representative. He is left alone for a few moments and she reaches him. He believes her story and saves her at the end of the play. A sigh of relief as audible as a summer breeze sweeps over the entire audience when he assures the leader of the gang that she has given him no letter. He leaves the house with the letter safely in his pocket. A few minutes later he returns with the police. When the police are seen from the house windows, when the door bells ring and the whistles sound, "The Lady" strides past the cowering criminals.

"I'll answer that bell," she announces, and the final curtain falls.

It is the amazing restraint with which the entire play is written and acted that keeps the spine chilled. There is not one loud word, there is not one violent action. There is merely the quiet, deadly persistence of a band of utterly ruthless men and women artistically bleeding their helpless victim white. The moments in which "The Lady" sits silently waiting for that police bell and her freedom, are among the biggest moments of Grace George's distinguished stage career. Don't miss "Kind Lady." It is a record breaker.

For more thrills (thrills of a very different kind), see Brock Pemberton's big success, "Ceiling Zero," an aviation drama written by Frank Weed and now playing at the Music Box. Broadway gossip about Mr. Weed tells us he was a distinguished young aviator in the World War, and that after innumerable successful battles in the sky he fell down a ship companionway and permanently injured his spine. That ironic tragedy ended his flying days and turned him to the writing game. He has written various picture plays with aviation backgrounds. In current vernacular, he certainly "knows his stuff."

His background in "Ceiling Zero" is the Operations Office of the Federal Air Lines in Newark. His great scene, and it *is* a great scene, is that in which an airman, flying in a black fog, and vainly appealing for aid through an injured radio set, which will send but will not receive, crashes to his death just outside the company's windows. His messages come through the loud speaker, clear and imploring, "You might help a fellow. For God's sake, give me my bearings!" The frantic directions sent in return are equally clear to all but the doomed aviator. The crash, which the audience has known must come, shakes the stage and the hearts of spectators. It is a mighty good play, admirably acted by its cast and directed by Antoinette Perry, who knows and uses every legitimate trick of a director's game. "Ceiling Zero," in the play, is black fog, in which the aviator "flies blind." The condition exists throughout the three days covered by the action of the drama.

And now for a really charming little comedy, "To See Ourselves," written by E. M. Delafield, and produced at the Ethel Barrymore Theater by J. H. del Bondio and Joshua Logan.

Its theme is as old as the eternal hills. Probably, during the stone age, cave women complained to other cave women that their husbands had ceased to court them after marriage. One can almost hear a cave woman say pathetically to her nearest neighbor: "He brings home plenty of food for me and the children, but he never tells me my new bob is becoming!"

Most men have always been like that. They are like that still. Wives continue to complain of the condition and women novelists and dramatists continue to write about it. In "To See Ourselves," Mrs. Delafield tells us absolutely nothing new. We have all known, of course, that English husbands, as a class, are even more stupidly unobservant and unappreciative of their wives than the men of other nations. She proves this anew. But she does it with such charming dialogue, and the ladies and gentlemen of the company act the play so perfectly, that the comedy gives one a thoroughly pleasant evening. The unappreciated wife, Mrs. Freddie Allerton (Patricia Collinge), wants to see the Alhambra by moonlight with the man she loves. That, it seems, is her idea of romance. But when she sits in the moonlight with her husband (Reginald Mason) he digs in the ground with his cane and is interested only in the bugs that emerge. He learns something, however, during the action of the comedy, and shows it by his final curtain lines.

"We might take a little trip," he suggests, "we might see that thing you're always talking about. What is it? The Eiffel Tower by moonlight!"

His wife is enchanted, but the women in the audience look thoughtful. Personally I have seen the Alhambra by moonlight many times. I cannot imagine a more effective method of destroying its romance than to see it with "Freddie Allerton." But every one to her taste!

I did want to say something nice about Katherine Cornell in John Van Druten's play "Flowers of the Forest." But both Miss Cornell and the play left us so abruptly!

A Review of Current Books

Great Modern Catholic Novel

OUT OF THE WHIRLWIND. By William Thomas Walsh. Robert M. McBride and Company. $2.50. *Published May* 10.

THIS novel is significant. It is important. It deals with this modern world of ours, this American world that is perplexed with multifarious problems; its characters are the people of this modern American world who struggle with their loves and passions, their hates and temptations, their virtues, their aspirations, their base and their lofty ambitions. Vividly flashed before one's imagination, it unfolds a series of sequences in the tortured lives of Stephen West, a Polish factory worker, and Nina Mateskas, a Lithuanian girl. Being young, they are attracted to one another and sin. Nina smoulders in hate and fear of Casimir Pavlonis, the man who is resolved to marry her. She murders him. Having implicated Stephen in the crime, she and her lawyer lay the full guilt of it upon him. He is condemned to death, but the sentence is commuted to life imprisonment. Nina also goes to prison, but is freed after a short term. After years of anguish which gradually ease themselves into a fuller understanding Stephen is regenerated. The scene of all of this is a typical Connecticut town, the people who are involved in the tragedies are like those we should meet in such a community, or in our own. *Out of the Whirlwind* is as perfect a novel dramatization of American life as has been published in many a year. Its significance and importance for Catholic readers is that it was written by a Catholic, that its characters are Catholic, that Catholicism is a motivating force in it and offers the solution to the problems. Catholic eyes and a Catholic mind observe this contemporary world and write boldly of it. That is an achievement such as we have not had before. This is an adult novel, spectacular yet solidly thoughtful, mixing sin and virtue in human proportions, showing sin as detestable, virtue as desirable, professing belief in God and in His Providence, a novel that is realistic, hard, firmly reasoned. It is written for adult-minded readers, and satisfies them by its theme, its construction, its finished style. This is the first novel that fulfils the definition of

what Catholic critics have been waiting for these long years, a great, modern, Catholic American novel. As such, it is proclaimed by the Catholic Book Club which selects it as the Catholic-book-of-the-month for May. The author, it hardly need he said, leaped into prominence with his biography, *Isabella of Spain*.

FRANCIS X. TALBOT.

Administration Propaganda

HANDOUT. By George Michael. G. P. Putnam's Sons. $2.00. *Published May 7.*

TWO Washington newspaper correspondents are reported to be the authors of this 242-page book, which takes its title from the trade name for newspaper releases. They denounce the Roosevelt Administration's use of the four methods of spreading propaganda, through newspapers, magazines, etc., the radio, the talking pictures, and the word-of-mouth-system. About the President's press conferences, they state: "It is the unwritten law that any White House scribe who wishes to ask the President a question at the coming conference, must tip off Early, the President's press secretary, to that question at least one day in advance of the conference." And this, they assert, does away with that much-acclaimed free-and-easy atmosphere of Mr. Roosevelt's press conferences. Many writers deny this.

They assert that through the Federal Communications Commission the Administration controls radio broadcasting. They claim that in Washington the speeches of Father Coughlin, for instance, are interfered with by "spraying," rendering good reception impossible, and that his only speech that came through clearly was one in praise of the Roosevelt Administration. As has been indicated elsewhere, this interference has not been noted in New York City. The authors hint that the presence of John Boettiger, the President's son-in-law, in the Hays office has a sinister implication, as perhaps a beginning toward controlling the motion-picture industry.

But they do not always consider that much of the handouts of the Administration really represent news. Any statement by President Roosevelt could be termed propaganda for the particular purpose he has in mind. But nevertheless the radio, the newspapers, and the newsreel are justified in featuring it. However, the authors clearly present facts on the lending of newsreels to false and misleading propaganda.

Handout is a book that should be read by all interested in government. It is often highly indignant; it is undoubtedly biased against the Roosevelt tactics (which after all do not differ greatly from those of previous Administrations, except in degree of perfection); but it is valuable and enlightening.

FLOYD ANDERSON.

Bergson and the Communion of Saints

THE TWO SOURCES OF MORALITY AND RELIGION. By Henri Bergson. Henry Holt and Company. $3.00. *Published April 25.*

"GOD has nothing of the already made. He is incessant life, action, freedom. He is a continuity of shooting out." When these words appeared in *Creative Evolution* in 1907, they evoked a storm of controversy. Bergson was charged with pantheism, he was damned for being totally Godless, he was called a blasphemer who made a finite, changing god after his own image. Yet there were not wanting champions who hailed him as the leader of a wholesome spiritualism and orthodox theism. Centering around his famous *élan vital*, charges and countercharges were bandied back and forth, but for twenty-five years Bergson did nothing to solve the problem. He kept silent, aloof. Finally, in 1932, in this, his latest book, came the long-sought-for but disappointing answer: The *élan* is "of God, if it is not God Himself." A quarter of a century had been wasted in futile search.

In *The Two Sources* is contained Bergson's philosophy of morality and religion. The origin and nature of moral obligation, various types of society, primitive mythology, and dynamic religion are all interpreted in terms of the creative vital impetus. All reality is a phenomenon of life; everything is to be weighed in the scales of a comprehensive biology. Still disdainful of the intellectualism of Aristotle and Aquinas, which he once conceded to be the natural metaphysics of the human mind, the metaphysician of the Life Force would have philosophers throw off the shackles of intellectual categories, plunge deep into the stream of reality and feel the throbbing of its pulse. Experience is the only source of knowledge; reason is fictional. God can be known only if He is seen and touched. Thus to disentangle the skeins of reality philosophy must use mysticism. Mysticism must be widely diffused, for it alone can save mankind from the grinding heel of present-day materialism under which it groans. In close contact with the source of life and of true creative progress humanity will scorn sordid matter and come to know that the universe is only a means to an end, that it is merely "a machine for the making of gods."

Much has been written of Bergson's intriguing vagueness, hesitant empiricism, struggling uncertainty, and of his vain attempts to stifle reason. Much might be written of Bergson's masterly marshaling of facts and of his ingenious power of synthesis. But one startling revelation will face the reader of this book: Bergson has become an apostle (not a convert) of Christianity. When Christ entered the world, a new life-giving force came into existence; and Paul, Teresa, Catherine of Siena, Francis, and Joan of Arc have all been carried along by it. Only the Christian Saints are in the fullest sense mystics; India, Islam, and even Israel can furnish only imitators. How one in origin so alien to Christianity and so far removed from the Christian idea of the supernatural can succeed in writing like a mystic and a saint is surprising enough; yet the sublime doctrine of the Mystical Body has been (perhaps unwittingly) expressed in all its beauty. To one who questioned him Bergson once remarked that he saw much of his philosophy in the dogma of the Communion of Saints.

This translation by R. Ashley Audra and Cloudesley Brereton (promised more than a year ago, but deferred because of the illness of one of the collaborators) is splendid. The fire of Bergson's Semitic passion for metaphor and simile (Aristotle calls them the mothers of error) has not been dimmed, nor has the flowing spirit of the French been lost.

STEWART E. DOLLARD.

Before Mahatma Gandhi

STRANGE DESTINY: A BIOGRAPHY OF WARREN HASTINGS. By A. Mervyn Davies. G. P. Putnam's Sons. $5.00.

WARREN HASTINGS began his tenure of office as first Governor-General of India, under Lord North of American Revolutionary days. North, who lost the American colonies for England, almost succeeded in doing as much for the Indian Empire, owing to the restrictions he placed on Hastings and the equivocal and ill-defined nature of the powers with which he invested him. The author says of the Regulating Act of 1773: "The suspicion rests upon ministers of thinking more about obtaining for the Crown a share in the extensive patronage rights of India than of providing its government with a sound workable constitution. In the eyes of both the supporters and the opponents of the Act the chief point at issue was the rights of the East India Company" (P. 117).

The analysis Mr. Davies offers of the men sent out with Hastings to assist him in governing India goes a long way towards showing why Warren Hastings was foredoomed to failure. Thus Mr. Davies characterizes the helpers of Hastings:

> Warren Hastings, generally recognized today to be the greatest man Britain has sent to India, had to share authority with two royal favorites of no political capacity, an experienced but not particularly distinguished member of his former administration, and an ambitious minor Whig politician.

There are some good pages concerning Edmund Burke's inimical attitude to Hastings. It is a fact paradoxical but true that while Burke defended Lord Clive, who cheated, bribed, and deposed native princes, he attacked Hastings, who had done fewer of these things than Clive. It was a strange lack of consistency in Burke, yet one that helps us to see the justice of a phrase of Hilaire Belloc in which he speaks of "the insincere political rhetoric of Burke." Mr. Davies supports that phrase when he says of Burke at the trial of Hastings: "Though his subject, the acceptance of bribes, was one that obviously called for accurate statement and close reasoning, he wallowed in the foam and froth of debased rhetoric, surrendering completely to his partiality for the language of the gutter and indulging in the grossest invective." The misfortune of Hastings was perhaps that of a fairly honest man who did not care greatly for money and was placed between the exceedingly avaricious company and the Parliament, both of which were in for money on a rather large scale.

I may say that this book gives a very interesting picture of Hastings, his good qualities and bad, and thus disposes of the fiercely partisan views of Burke and Macaulay. Not that it makes their colorful prose less readable but it deflates their position as accurate chroniclers. It shows, too, how official English history lies, not only in talking of the Reformation and the Industrial Revolution, but even when it handles men who were part of the official aristocracy—or rather plutocracy—that ruled England till yesterday and still has a simulacrum of ruling power.

This book is really indispensable to those who would understand England's adventuring into Empire and India's present problems. ALFRED G. BRICKEL.

Shorter Reviews

LOVE IN WINTER. By Storm Jameson. Alfred A. Knopf. $2.50. Published May 6.

STORM JAMESON is one of the leading woman writers of the London intellectual group which includes Rebecca West and Aldous Huxley. *Love in Winter* is a very successful attempt to depict the strange confusion of purpose among the post-War generation.

Confusion of purpose among the class Miss Jameson sentimentalizes drove Evelyn Waugh into the Catholic Church. The weakness of her book is the weakness of a philosophy which furnishes fitter material for the satirizing of Mr. Waugh than for the sentimentality of Miss Jameson. T. S. Eliot found his art drying up in that waste land, and there are indications that even Mr. Huxley, if one is to judge his books, is being driven back to order. *Love in Winter* is an exasperating book, magnificently written, about exasperating people, whose obsession is a pathological self-pity. Hervey Russell, for instance, in divorcing her husband to marry her cousin, seems borne on a tide of pity for one unmanned by the War. But an analysis of the emotion she calls love reveals it to be a mordant self-pity, with which the author is in manifest sympathy.

The style is beyond praise, keyed to the mood, giving disjointed newsreel flashes of literary poseurs (whose true identity is but faintly veiled), ruthless capitalists, slum dwellers, and political idealists, torn between a faith and a career. It abounds in such "quotabilia" as "she jumped out before the train stopped and ran home at the heels of her mind." A. B.

ROLL RIVER. By James Boyd. Charles Scribner's Sons. $2.75. Published April 25.

THE ancient literary law that a good style and a good head are necessary even for fiction is proved once more by James Boyd. The story of Thomas Rand and his Aunt Clara, extending from the 1880's to the present day, is an admirable combination of fascinating narrative and sane criticism of American life. In a sense *Roll River* is a chronicle story of the Rand family, of Clara and her pitiful love for her husband Fitz-Greene Rankin; of George, who inherited his father's coal interests and became a typical business man in Midian; and of Thomas, who married, went to the War, and lived to see a strange new world which yielded nevertheless before the old-fashioned principles.

The story is crammed with incidents—domestic affairs, business life, ice skating on the river, football games at college, and War scenes in France. It is not, however, merely cinematic. The characters are amazingly clear—not only Thomas and his aunt who share the chief interest, but a host of subordinate characters as well. His mastery of situation and his arrangement of material is triumphantly professional. There is a naturalness about this story infinitely more compelling than the false gusto of the live-life-to-the-full school. The dialogue, incomparably smooth and dramatic, simply demands to be read.

James Boyd shares with Kenneth Roberts and only one or two other living novelists the gift of objectivity of vision. His admirable restraint insures accuracy, intelligence, and charm, but at the same time rarely permits him to write to the hilt. As a result certain climaxes seem tepid. The scene at the mines and the descriptions of War-time France have been surpassed elsewhere in color and verve, but the account of Tommy's school days at Wyomensing, of the quiet Sundays in Midian, and the superb analysis of Buffer Molloy are adequate compensations. Mr. Boyd can moreover write about unpleasant things like a gentleman. F. X. C.

Recent Non-Fiction

RESEARCH. By T. A. Boyd. The author is head of the Fuel Section, Central Research Division, of General Motors, and thus knows what business demands of research, and what research is able to give those who devote themselves to it. In this volume, in which he terms research "the pathfinder of science and industry," he considers the various methods of research, its organization, laboratories, financing, selling, achievements, etc.; the men who engage in it, their training and recruiting, and the many qualifications. (Appleton-Century. $2.50)

SPENDERS ALL. By Ernest Greenwood. A most readable treatment of one of the most intricate problems of our present life—taxation. Mr. Greenwood takes you around the clock with John Public, and shows the many taxes, seen and unseen, which help to empty pocketbooks. As he says, his book is not an economic study or a scientific analysis, but a statement of fact in newspaper English. Few people will agree with all his conclusions—the author probably does not expect that. But if his book arouses a greater interest in governmental expenditures, it will have achieved a useful end. (Appleton-Century. $2.00)

BACK TO LANGLAND. By Stanley B. James. It is the modest claim of the author that his fine study "is no more than an index finger pointing in the direction of this neglected poet." But he and Christopher Dawson have not only broken ground but have shown us what rich harvest lies in Malvern's fair field. We—in this century so similar to the fourteenth in championship of the poor, in thralldom to the Lady Mead—may learn much from the most vehemently Catholic and the most typically English of poets. Langland, a greater Bunyan, can teach us what inexhaustible depths there are in the wellsprings of Faith, and what Christian society and English poetry might have become. This should be in every college library. (London: Sands. 3/6.)

TOWARD BELIEF. By Hoxie Neale Fairchild. This book is an apologetic plea for religion and Christianity, but for Anglo-Catholicism rather than for Catholicism. It is written by a Columbia University professor who, after being a skeptic for twenty years, recovered his faith in religion. It is addressed to intelligent readers, most particularly to college students, whom the professor would inspire with belief in Christianity or strengthen in that belief. The work stands in refreshing and salutary contrast to the atheistical and agnostical teachings or insinuations of many university professors. (Macmillan. $1.75)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Information on Mexico

To the Editor of AMERICA:

In view of the widespread interest in the Mexican scene as well as the desire to secure authentic information on this important subject it may be permitted to mention to the readers of AMERICA that it is now possible to obtain copies of the splendid speech made by Congressman Clare Gerald Fenerty of Pennsylvania, at the bare cost of Government printing which is eleven dollars per thousand. No doubt numerous organizations, sodalities, Holy Name Societies and members of the reverend clergy would wish to avail themselves of this opportunity.

Washington, D. C. JOSEPH FRANCIS THORNING, S.J.

[Extracts from Mr. Fenerty's speech will appear in the *Catholic Mind* for June 8. Ed. AMERICA.]

Streamlined Orisons

To the Editor of AMERICA:

J. P. D., in the issue of AMERICA for May 4, objects to what you aptly caption: "Streamlined Praying." He asks what to do about it. When one invites a non-Catholic to our Church one should be equipped with answers to any question which may arise. One should be able to excuse a rushed Our Father or Hail Mary. The important thing to make clear is the meaning of the ceremony itself. When one forms a new friendship he does not establish his worth in the initial greeting nor cement it in a hackneyed parting. The lasting effect is registered between these routines.

Any Catholic gifted with the light of Faith should be able to explain haste in a closing prayer. Is it not more important to say fifty plus three Hail Marys a day than a few with rhetorical perfection that may consider the effect on the hearer and may thus overlook intrinsic sincerity of soul? The priest who hurried those prayers had probably offered his very heart as he elevated the Host! Perhaps there were parish duties waiting; a sick call, a sodality meeting, a St. Vincent de Paul conference. An apostle must have a sense of values; must be able to separate gist from chaff. Any religious ceremony is like life. In life, birth does not count, nor does death. It is only the "in-between" that matters. In a ceremony, formal opening and closing prayers are not as important as the meaning of the whole which must be understood rather than listened to.

Form, form! Yes, it is perfect in non-Catholic rendering. Why shouldn't it be? What else have they?

Flushing, N. Y. MARIE DUFF.

About Political Catholics

To the Editor of AMERICA:

At a recent meeting of the Catholic Foresters in Green Bay, Wis., a Catholic lawyer, prominent in politics, made the following statements, after having described the persecution of religion in Mexico: "Now, what can be done to help our brethren in Mexico? We cannot expect the President of the United States to interfere with Mexico. We cannot recall Ambassador Daniels." Here we have a telling example of *politics first and God next.* Why, in the name of common sense, cannot the President do something about Mexico? Did not the Senate, in 1919, call upon the State Department for information concerning the persecution of the Jews in Eastern Europe? Senator Spenser at that time won the unanimous support of both political parties and was not opposed by the President then in office. Are the Jews of Eastern Europe nearer to the heart of the United States Government than the Christians of Mexico?

The French Government sent a protest to Mexico concerning the closing of a French school conducted by the Christian Brothers. Why cannot our Government send a protest to Mexico about the murder of American citizens and the villainous attacks made by the Mexican Foreign Secretary on the character of American citizens like Cardinal Dougherty and Senator Borah? The British Foreign Secretary, Sir John Simon, ordered an inquiry about the persecution or interference with the liberty of English subjects. Cannot the American Secretary of State do the same?

"We cannot," the lawyer said, "recall Ambassador Daniels." But suppose our Ambassador to Germany would uphold Hitler's tyranny and invite Americans to take their summer vacation in Germany and enjoy the beauties of the Rhine and the Black Forests? Would he not be recalled or at least be told to stop advertising Germany? These thoughts never arise in the minds of "political Catholics" who put their party above the principles of justice and liberty.

West De Pere, Wis. G. RYBROOK, Ord. Praem.

Where . . ? Whose . . ? What . . ?

To the Editor of AMERICA:

In our humble opinion there is entirely too much talk about social security and too little about economic security. We are not even sure that the former means anything apart from the latter, though in the minds of not a few it is consciously or unconsciously identified with state Socialism.

In his message to Congress in January the President is quoted as saying: "The attempt to make a distinction between recovery and reform is a narrowly conceived effort to substitute the appearance of reality for reality itself." Although the statement is unnecessarily dosed with a dubious metaphysics, I take it to mean that the President stands for reform. If so, what kind of reform? Is it possible to have reform without reform? It seems so. How otherwise explain the Administration's persistent refusal to pay the beneficiaries of its various employment agencies a living wage? Is it not strange that whereas there is "a price below which it is legally forbidden for anybody to buy labor, for fear of what might immediately happen to the standard of living," government itself should be buying labor at starvation wages?

Now consider, secondly, the Administration's blind adherence to the so-called "horizontal statistical line." I hold no brief for G. Garrett, but I think he is absolutely right when he calls attention to the absurdity of limiting production for the sake of the price or of wages. It would, indeed, appear that" the Old Dealers, with their horizontal price line to defend, and the New Dealers talking of a planned economy, balanced production, and price stability, are thinking in essentially the same terms. They differ as to whether the motive shall be one of private profit or one of public policy, as if that could matter, provided the thing itself is economically unsound. To limit production for the sake of the price, to suppress competition . . . these are attitudes that belong to the unintelligence of capital; they are contrary to the life principle of capitalism."

Further. No one as yet has disproved—no one ever will disprove—that limiting production for the sake of the price hinders the creation of material wealth and tends to cause underconsumption and unemployment. Nor will it avail to say that production is limited so that ultimately wages may be raised; for, "what does it mean to an unemployed man to tell him that, if he had a job, the buying power of his hourly wage would be 102 per cent?" On the other hand, is it not true that, if left to themselves, "goods and commodities would . . . fall more than money wages, as they have always done before; in which case the buying power of wages would tend to rise"?

But if that is so, where does Mr. Roosevelt stand? Whose interests is he defending? What, in a word, is he reforming?

New Orleans, La. OBSERVER.

Chronicle

Home News.—Democratic Senators on May 10 decided to support the Clark resolution to extend the National Industrial Recovery Act until April 1, 1936, instead of for two years as requested by President Roosevelt. On May 14 the resolution was passed without a record vote. The resolution would prohibit price fixing in codes, except for certain industries, and ban codes for industries that are wholly intrastate. On May 15 in an interview, ex-President Hoover declared that the NRA should be abolished; that it has been crushing the life out of small business; and "we cannot build a nation's economy on a fundamental error." The House on May 9 passed the Omnibus Banking bill by a vote of 271 to 110, substantially as desired by the Administration. The Goldsborough "commodity-dollar" amendment was rejected 221 to 159, and a provision requiring all banks with Federal deposit insurance to join the Federal Reserve System by 1937, or have their insurance terminated, was omitted. The bill would establish a permanent Federal system of bank-deposit insurance, put under the control of the Federal Reserve Board reserve requirements for member banks, open market operations in which Federal Reserve banks would be required to participate, and rediscount rates at which Reserve banks would lend on commercial paper of member banks. Under the bill, the Governor of the Federal Reserve Board would serve only at the pleasure of the President. Testifying before a Senate subcommittee on May 15, Winthrop W. Aldrich, chairman of the Chase National Bank, opposed the bill, describing it as a measure "not of security, but of insecurity." He considered that it held possibilities of "a vicious and perhaps uncontrollable conflagration" of inflation. In a radio address on May 13, Secretary of the Treasury Morgenthau suggested the initiation of a world-wide movement for foreign-exchange stabilization. If this is sought on a practical basis, "Washington will not be an obstacle." He defended the monetary policies of President Roosevelt, and attacked those of the Hoover Administration, which, he said, had failed to do anything effective when the United States was being drained of gold in 1932. Senator Long's proposal to investigate Postmaster General Farley was rejected by the Senate, voting 62 to 20. The Governor of New Mexico on May 11 appointed Dennis Chavez to succeed to the Senate seat of Bronson Cutting. The Senate on May 14, voting 56 to 19, amended the TVA law to enable the TVA board of directors to "provide and operate facilities for the generation of electric energy at all dams" and to "transmit and market such power." On May 13 striking Chevrolet employes voted 732 to 385 to return to work on terms arranged at a conference. On May 10 Rear Admiral Byrd returned to the United States and received an enthusiastic reception at Washington. On May 11 President Roosevelt established a Rural Electrification Administration to handle the $100,000,000 rural-electrification program. On May 14, the President addressed 4,500 farmers in Washington, who had come from twenty-five States to praise the Administration for benefits derived from the New Deal and the AAA. Mr. Roosevelt bluntly charged that "high and mighty" men had tried to mislead the country by "lying" about the farm program. In the Senate the following day, Senator Hastings intimated in a resolution that the farmers' demonstration had been financed and directed by the agricultural arm of the Government. These intimations were immediately denied and attacked by other Senators. No further action had been taken on the bonus bill on May 16. Members of the Administration, including Vice-President Garner, Jesse H. Jones, head of the RFC, and Postmaster General Farley were reported to have said that the President would not seriously object if a veto were not sustained.

French Politics, Finances.—The second balloting in the nation-wide municipal elections was held on May 12. The results showed that while as a whole the country remained faithful to its old party divisions, the Left registered distinct gains. Combining their forces against what they called "Fascism," the Left parties, ranging from the Radical Socialists down to the Communists, enjoyed remarkable success, and although the complete returns were not yet available, it seemed certain that the Nationalist parties lost more seats than they won. In the Paris district the Communists gained eight seats in place of one; in the rest of the country the tendency was notably towards the Left. Meanwhile the devaluation question came strongly to the fore, with Cabinet Ministers and the press daily discussing monetary problems at great length. It was predicted that the fate of the franc would be determined almost immediately after the convening of Parliament on May 28, and many observers were confidently predicting devaluation. They felt that the move would be brought about by easily observable factors. Thus, for example, there was the admittedly desperate budgetary situation, with falling tax receipts, falling trade, and enormous expenditures for national defense. Business was at its lowest point, the tourist trade was almost at a standstill, and foreign competition from the countries with devalued currency was getting oppressive. The week's financial records showed a flight of capital, which, while comparatively slight, was nevertheless steady.

Balkan Conference.—The conference at Bucharest, May 9 to 12, between the representatives of the Little Entente (Czechoslovakia, Jugoslavia, and Rumania) and those of Turkey, Bulgaria, and Greece, resulted in a fair amount of agreement. The rearmament of Austria, Hungary, and Bulgaria was not favored, but the idea of a Danubian pact of non-aggression, such as had been discussed earlier at Venice between Italy, Austria, and Hungary, was approved. The question of the restoration of the Hapsburgs was tabled as not immediately urgent. At the same time, at Florence Premier Mussolini of Italy, and Chancelor Kurt Schuschnigg of Austria were said to have discussed the whole question of the integrity,

independence, and sovereignty of Austria, and to have reached important agreement in view of the conference to be held in Rome in June.

Philippine Elections.—As Filipinos marched to the polls to vote on the Constitution of the forthcoming Commonwealth Government, heavily armed soldiers guarded all roads leading to the polls. More than 200,000 women with the privilege of casting ballots for the first time were strongly urged by political leaders to take advantage of the opportunity offered. Early election returns of May 15 indicated the Filipinos voted by a margin of twenty-five to one for the ratification of the Constitution for a ten-year Commonwealth Government to function before complete independence from the United States. This plebiscite represented the first opportunity the Filipinos had had to vote on the much discussed and mooted question of independence. The Congressional Act states that if a majority of the votes cast favors the Constitution, that " shall be deemed an expression of the will of the people in favor of Philippine independence." Following this expression of the common will in favor of ratification, the legislature within thirty days is required to certify the results to Governor Frank Murphy. The Governor by the Independence Act must then call an election of officers for the Commonwealth within three to six months.

Mussolini's Speech.—On May 14, Premier Mussolini made a speech to the Senate on the colonial budget. His remarks won headlines in the world press, for he clearly warned the Powers that he would resent any interference in the African situation. Italy intended to proceed with her war preparations in Ethiopia, he insisted, and she alone was the judge of what measures were necessary; the nation would brook no interference and would pay no heed whatever to the cries of alarm raised by the European press. He seized the occasion also to deny emphatically that there had been any diplomatic pressure exerted by Franco-British spokesmen, and he denied that the large number of men being sent to Eritrea would weaken Italy's military efficiency in Europe. The Premier announced that nearly 900,000 soldiers were ready for any emergency and that the nation's war industries had been working day and night. This military machine, he asserted, however, " threatens no one, but assures peace." In conclusion he discounted all rumors to the effect that a serious epidemic of tropical diseases had broken out among the forces already in Africa.

Chaco Mediators Organize.—Along with the United States, Brazil, Chile, Peru, and Argentina organized to terminate, if possible, the three-year Bolivian-Paraguayan war by a new peace conference. At the first meeting of the conferees a unanimous invitation was extended to Uruguay to join the other nations, and accepted. Both combatants expressed to the conference their readiness to cooperate. A report was current that at Bolivia's request Mexico would be included in the peace-making group and that it was probable that Cuba and Colombia would also be invited to participate. It is anticipated that the peacemakers would propose cessation or suspension of hostilities as a condition necessary for proceeding with peace plans. On May 15 the La Paz War Office charged that Paraguay " gave the world a spectacle of the most strange barbarism in executing " sixty Bolivian prisoners. It was understood that Paraguay justified its conduct on the score that the prisoners had rebelled against the local garrison.

Irish Free State Budget.—Presented by Sean MacEntee, Minister of Finance, the fourth budget of the de Valera Government provoked mixed comment. In his review of the year past, Mr. MacEntee stated that the estimated revenue had been exceeded by £538,000, and that expenditures were less by £4,238,000 than had been calculated. For the coming year, he proposed an increase in expenditure, which would total £29,376,000. This was required for the expansion of schemes for the public good, such as afforestation, housing, relief, unemployment insurance, bounties and subsidies supporting export to the British markets. While there was approval to these projects, there was an expressed dissatisfaction because of the increase of taxes upon essential commodities. This new taxation was placed on tobacco, sugar, tea, wheat, oils, either directly or on importation. The tax on entertainment was increased fifty per cent. The rate on property assessments included in the income tax was raised by one-fourth. Since, as has been stated, the cost of living in the Free State was higher than in Northern Ireland and England, the proposed increases through taxation will further lift the costs.

Death of Pilsudski.—While a priest read the prayers for the dying, Marshal Joseph Pilsudski, creator of modern Poland, died in Warsaw, May 12, from cancer of the stomach and liver. National mourning was ordered; flags were lowered to half-staff; theaters and amusement houses were closed. Born an aristocrat, Pilsudski was from youth a revolutionary patriot, and more than any other man was responsible for the rebirth of Poland. He was born in November, 1867, in Zulov, Wilno, of an ancient Polish-Lithuanian family. On account of patriotic activities, he spent five years of his early manhood in Siberia. Returning to Wilno, in 1892, he became a leader of the Polish Socialistic party whose chief aim was Polish independence. Imprisoned again in 1900 in Warsaw, he simulated insanity, was transferred to St. Petersburg and escaped. During the Russo-Japanese War, he journeyed to Japan to seek Japanese assistance for a Polish insurrection but without success. During the Russian revolution of 1905, Pilsudski organized a corps of fighters which later developed into the famous Pilsudski Legion.

Pilsudski in World War.—Upon the outbreak of the World War, Pilsudski's 10,000 troops were incorporated into the Austrian Army under his personal command, but he refused to fight anyone except the Russians. On Nov. 5, 1916, the Central Powers, upon his insistence, pro-

claimed an independent Poland, but later when he refused to take an oath of allegiance to their monarchs, Pilsudski was imprisoned in the Magdeburg fortress. Released at the end of the War, he became the head of the restored Polish state. He repelled attacks on Poland's frontiers made by the Lithuanians, Ukrainians and German irregulars. He played a major role in turning back the Soviet hordes from Poland. With the adoption of the first Polish Constitution, he refused reelection and retired to private life, his influence, however, remaining paramount. With the appearance of a government hostile to him, Pilsudski, on the morning of May 12, 1926, appeared in Warsaw at the head of four regiments and took over control of the country. From then on, while remaining the actual ruler, he delegated the exercise of his powers to others from the President downward, reserving to himself, however, the supreme command of the Army and the final say in foreign policy. He was buried in the Cracow Cathedral, beside Jan Sobieski and Thaddeus Kosciusko and other Polish national heroes.

Soviet Heavy Industry.—Statistics of heavy industry were presented on May 11 at a conference of the Soviet Union's Council of Heavy Industry. Tremendous waste, amounting to about 1,000,000,000 rubles, was reported for 1934, but this picture, it was claimed, was offset by the 29.16 per cent increase in production in 1934 over 1933, particularly in electric power, metal working, chemical, military, and aviation industries. Joseph Stalin, Soviet dictator, had already pointed out on a little earlier occasion that the tremendous stimulation of heavy industry was not for the sake of providing consumers' goods so much as for military defense, against the supposed enemies of the Soviet regime. Drastic efforts were being made by Lazar M. Kaganovitch, new Commissar of Railroads, to reform the demoralized transportation system, while efforts were also being made to run the heavy industries at a profit. Renewed appeals were made for the employment of American "technical brains," while the Moscow press carried stories of widespread unemployment of technicians in the United States.

Laval in Moscow.—Enthusiastic reports resulted from the visit, May 12 to 15, of Foreign Minister Laval of France to Moscow, where he was warmly greeted on arrival. The Soviet authorities conjointly with M. Laval announced that they had been in accord in recognizing the need of an accord in the interests of peace which should not be confined to the two countries, but should take the form of a regional pact in Eastern Europe "that would join parties originally taken into consideration in this regard, in an agreement based on engagements of non-aggression, consultation, and non-assistance to an aggressor." It was reported that in addition to the multilateral treaty of non-aggression a system of bilateral mutual assistance pacts was planned, similar to that already concluded between France and Russia, which different countries could adopt at their liking. German comments on the Moscow meeting were bitter.

British Air Preparations.—Apprehension of the German threat in air supremacy increased the preparations announced recently by the Government. An estimate, emanating from the Air Ministry, disclosed that £24,000,000 must be spent for fighting planes, if Great Britain is to keep pace with Germany. Several actions were contemplated by the British Government. One was the drawing up of the draft of an alliance providing for immediate reprisals against air-aggression; this was to be submitted to France, Italy, Belgium and Germany. Another was the letter, marked "confidential," sent by the Air Ministry to thirty British manufacturers of aircraft asking to what extent they could speed production, and requesting that they accept no orders for planes from civil or foreign sources without informing the Ministry.

Nazis War on Religion.—Two nuns at Trebnitz, Saxony, died of shock and grief after the arrest of their Mother Superior. Forty monks and nuns were held in the Moabit prison in Berlin on charges of violating foreign-exchange regulations. A Catholic priest in the Rhineland was sentenced to five months' imprisonment for denouncing Nazi pagan leaders. Reichbishop Ludwig Mueller, Hitler's protegé, adopted a sympathetic attitude toward the Nordic pagan faith. Fortification of the demilitarized Schleswig region, forbidden by the Versailles Treaty, was reported. The German trade balance for the first quarter of this year showed a deficit of 149,000,000 marks compared with a deficit of 53,000,000 marks during the first quarter of 1934. Imports from the United States dropped sixty per cent compared with the first quarter of 1934.

Protocols of Zion.—The so-called "Protocols of the Elders of Zion," claiming to reveal plans for universal Jewish dominion, and popularized in the United States by Henry Ford, were branded as forgeries at Berne, Switzerland, on May 14 by a judgment of the cantonal court. A Swiss Nazi leader was fined fifty francs for their publication. The decision was expected to put an end to world-wide speculation about the value of the Protocols.

The third and last of the series on Father Coughlin by the Editor will appear next week, "Father Coughlin's Ideas on Money." After that our readers will have their chance.

The maneuvers of our fleet in the Pacific and the rumors surrounding it will give especial timeliness to Bruce Colin MacIvor's article "War in the Pacific."

The beatification of Mother Philippine Duchesne has not yet been celebrated in our columns. Next week that omission will be rectified by Florence Gilmore in an interesting paper.

"Black Youth Seeks Learning," by Edward F. Murphy, will tell of a flourishing institution of learning in the South.

Henry V. Kane's "Compensation Insurance and Catholic Institutions" will also appear.